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VISVA-BHARATI NEWS

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ANNAS FOUR

RABINDRANATH TAGORE AND MODERN INDIA

By Krishna Kripalani

On this day eighty-seven years ago Rabindranath Tagore was born. Let us for a while lay aside the urgencies of the present and think of him. Not for his sake. He is past the adulation and censure of his fellow-men. But for our sake, for the sake of our moral health and political sanity. We are living through a neurotic phase of our national life. We are haunted by spectres. We are on the verge of hysteria. We have drawn too heavily on our limited nervous energy without doing anything to replenish it by tapping the hidden springs of our creative resources. Let us then think of him who in our time was a supreme vehicle of this creative energy of which the source is hidden in the subconscious depths of our national life.

During the eighty years of his life what changes did India see? In 1861, the year of Tagor's birth, India lay cringing under the heel of the British. The Great Rebellion of 1857 had been ruthlessly suppressed. Medieval heroism had proved unavailing against modern might. India had attained the peace of the desert and had ceased to be creative. Politically she had lost her freedom and culturally her soul. The age of toadies and reactionaries had set in—those who aped the master's ways and those who sought consolation in the bondage of immemorial tradition.

Eighty years later when Tagore died in 1941, the face of India had changed. Culturally she had recovered her self-respect and politically she was about to launch the Great Rebellion of August 1942. The peace of the desert was drowned in the turbulence of a renascent heroism. Many forces had combined to release this outburst, of volcanic energy, the most direct and immediate being the struggles and sacrifices of the Indian National Congress under the leadership of Mahatma Gandhi. But it would be misreading history not to recognise the contribution of the indirect forces which made this resurgence of our national life possible. The most important of these forces was the cultural

renaissance of which Tagore was at once the chief architect and its most eloquent voice. Political awakening and cultural consciousness are ultimately fed by a common stream, of which Tagore was as much a channel as Gandhi is in his own way. If Tagore had not lived, India would still be a desert, though on the eve of political independence.

Though Tagore was essentially a poet, this is not the occasion to analyse his literary genius. Suffice it to say that he gave to his people in one life time what other people have taken centuries to evolve—a language capable of expressing the finest modulations of thought and feeling, a literature worthy to rank with the best in the world. Only those who can read the language in which he wrote can have any idea of the unsurpassed beauty of his literary creations. To the rest of his countrymen Tagore's significance lies in the impulse and direction he gave to the course of our cultural development, and in the example he presented of a genius, passionately devoted to his art and yet consistently dedicated to the service of his people. It is rare to find an artist who is not an egoist or a reformer who is not a fanatic. The most remarkable thing about Tagore's personality, apart from the richness of his genius, was its all-round and harmonious development. The religious, moral, aesthetic and intellectual aspects of his personality were all so well developed and so well matched that of no one was it more true than of him that he saw life steadily and saw it whole.

There is a tendency to lop-sidedness in our Indian character. We are inclined to overvalue certain aspects of life at the expense of others. In our religious zeal we are tempted to repudiate life altogether. In order to attain peace of mind we frown on the very joy of life. Hence he wrote :

"Deliverance is not for me in renunciation.

I feel the embrace of freedom in a thousand bonds of delight."

"No, I will never shut the doors of my senses.

The delights of sight and hearing and touch will bear thy delight."

"Millions of living beings make up the vast fair of this world.

And you ignore it all as a child's play."

In order to preserve the purity of race and to maintain social stability our wise men so divided society in water-tight compartments that the rigidity of caste has become the greatest curse of our society. Innumerable instances can be given of this tendency to lopsidedness in our character, which makes us at once savage and highly civilized, wise and stupid, kind and cruel, clean and dirty. What we need most is a sane outlook and a balanced character, so that we can be manly without being brutal, sensitive without being materialistic,

religious without being fanatics, and patriotic without being preys of politicians. Of such well-balanced character Tagore was a luminous example.

Such a character can result only from a proper system of education which does not neglect any aspect of the child mind. Of such education Tagore was the first as he was the foremost exponent. For forty years he was content to be a schoolmaster in humble rural surroundings, even when he had achieved a fame which kings might envy. The principles of education which he evolved and put into practice have today become the commonplaces of educational theory, though unfortunately not yet of practice. Today we all know that what the child imbibes at school has a far more lasting influence than what he learns at college, that the teaching is unreal, unless it is through the mother tongue, that learning through activity is more real than learning through the written word, that true education lies in the training of the senses and the emotions instead of merely cramming the mind with memorised knowledge, that culture is something much more than mere academic learning, etc., etc. But how many of our countrymen thought of this in 1901 when Tagore started his experiments in education? Even today how many of us understand the significance of these principles in our national life? The schoolmaster is still the most neglected, despised and ill-paid member of our community, despite the fact that Tagore attached more merit to what he taught to children in his school than to the Hibbert Lectures he delivered before the distinguished audience at Oxford.

Today we are obsessed with political problems. As a man whose liver is out of order can think of nothing else, and believes every quack to be a doctor, so we think of nothing but the disease that is eating into our national life and hang on the words of every politician who has the brazenness to proclaim himself a saviour. Today it is not the priest or the 'sadhu' who is the supreme parasite, but the politician. The priest promises to take you to heaven, the politician promises to bring heaven to you. Just as obsession with disease by increasing one's dependence on medicine closes up the natural springs of health, so political obsessions by generating popular superstitions about 'isms' shut out those very influences which make for vigour and health of the national mind. Today we have become so stupid as to believe that if only the Viceroy could evolve a formula to suit Gandhi and Jinnah both, all our ills would disappear. Like sick men we pin our faith on prescriptions and formulae.

In national no less than in individual life there are no watertight compartments. No sharp lines can be drawn to mark off the political from the moral, social and economic regions of life. Politicians often talk as though a certain political institution or arrangement, if introduced, would cure all the ills of our national life, forgetful of the fact that the efficiency of an institution depends on

the way it is worked, which itself is determined by the character and wisdom of the men who work it. For example, it is not the parliamentary system that guarantees democracy in a State, but certain specific virtues in the citizen, namely tolerance, moderation and a sense of humour which refuses to take a politician at his face value. No people who lack these virtues can ever be democratic, whatever their political institutions.

Similarly there is no guarantee that the attainment of political independence and the framing of a Charter of Fundamental Rights will automatically secure freedom to the Indian people. In fact, with the withdrawal of foreign authority will come the real test of our fitness for freedom. Hence Gandhiji's insistence on the constructive aspect of our national struggle, which is a way not only of winning freedom but of keeping it. Hence also Tagore's labours to release the fountain of our creative energy which never fails to construct even while it destroys. Tagore was not a politician. He was not interested in wielding power over the lives of others, for good or for evil. But he had a clear and steady vision of man's destiny and an unerring instinct for those first principles which if men and nations betray they perish at the root. How well he summed up in an aphorism the tragedy of power politics! "The clumsiness of power spoils the key and uses the pickaxe."

He had a very healthy contempt for mere agitational politics which he likened to an engine which continually whistles and throws out columns of smoke without ever moving. If today we are not yet our own masters, it is not because the British are devils, but because we are weaklings. The waves of the sea are not dangerous, if there are not leaks in our vessels. This is the core of Gandhiji's philosophy as well, but we have only to glance at our daily papers to realise how little this truth is realised by the great majority of our political orators and leader writers.

Tagore pinned his faith not on political institutions but on the individual. The individual is the ultimate guarantee of freedom in a society. No society or state is democratic where the individual is not free to think for himself. No society can remain free where the individual is not prepared to defend his freedom with his life. Therefore educate the individual from his childhood to be an honest, fearless, self-reliant and productive citizen.

Where do the majority of men and women live in India? In the villages. Therefore turn to the villages. Villages are the real reservoirs of our national strength. Bring back life to the village in its completeness. The gulf between the city and the village must be bridged. Our social institutions and our educational system have both tended to make our national life like a two-storied house without a staircase to connect the vast maze of ill-ventilated, germ-infested

slums on the ground floor with the rickety, cheap, semi-modernised flats on the second floor.

Tagore's principles of education through sense training and activity and his comprehensive scheme of village reconstruction are the fore-runners of the programme, later advocated and developed by Gandhiji and adopted by the Congress. He had diagnosed our ills long before the Indian National Congress had even cared to think of them. But he wielded no political power without which wisdom is a voice in the wilderness.

Tagore did not believe that Hindu-Muslim unity could be built on political pacts. Unity is born of consciousness of common duties and obligations and is not a result of political bargaining. The first condition of such unity is that the Hindus must cure their society of the canker of untouchability and social superstition and the Muslims of their religious fanaticism. The same inertia which leads us to the idolatry of dead forms in our religious and social institutions creates in our body-politic prison houses with immovable walls; the fanaticism which makes us butcher the innocent in the name of God will inevitably lead us to the tyranny of dictatorship.

Today it is the fashion on Indian politics to be an internationalist. Even politicians who cannot see beyond their noses in their every day activity talk loudly of one world. We have forgotten the one man who had the vision and the courage to talk of a world which "is not broken up into fragments by narrow domestic wall" at a time when he was ridiculed for the very largeness of his sympathies. He went from country to country of Asia and Europe on a forlorn mission, preaching the values which could make possible this One World at a time when in the fever of renascent nationalism his words fell like seeds in a desert.

With his very limited resources he built up at Santiniketan at centre of international studies which at that time merely roused the amused contempt of his wise contemporaries. And yet at the recent Asian Conference at new Delhi which was so widely advertised the name of Tagore was not even mentioned. Was it a lapse of historical memory or of gratitude?

Tagore made himself immortal in his own inimitable literary creations. He needs no tribute from posterity to make him greater than he was. If we choose to remember him we shall honour ourselves and share the great legacy he bequeathed to us.—*Courtesy N. I. P. P.*

NEWS AND NOTES

Sj. Sures Chandra Majumdar, General Secretary, All-India Rabindranath Memorial Committee, has issued the following statement :—

My attention has been drawn to a Press report from New Delhi, on May 24, in which a reference has been made to the contribution made to the Visva-Bharati by the All-India Rabindranath Memorial Committee. It has been erroneously stated there that Rs. 5 lakhs was paid to enable the Visva-Bharati authorities to liquidate the accumulated deficit of the institution. As a matter of fact, in making over the contribution of Rs. 5 lakhs to the Visva-Bharati the All-India Committee expressed a desire that the whole or part of this contribution might be utilised for the purpose of erecting an important building for the Visva-Bharati with an inscription that the building was donated by the All-India Committee. The Women's Sub-Committee also expressed a desire that their collection roughly amounting to Rs. 20,000, which was included in the above contribution, might be utilised for the purpose of the Women's Section of the Visva-Bharati. The General Secretary of the Visva-Bharati has since informed us that in accordance with the wishes of the Memorial Committee their Governing Body earmarked the contribution as follows :—

"Construction of a Central Library Building...Rs. 1,00,000. Additional Accommodation in Boys' Hostel...Rs. 19,566. Additional Accommodation in Girls' Hostel...Rs. 37,000. Total Rs. 1,56,566 The balance of R. 3,43,434 was capitalised and invested in suitable securities."

Under the circumstances, the Press report referred to above might give rise to a wrong and erroneous impression in the public mind ; for it will be a mistake to suggest that the contribution from the Memorial Committee was to be devoted for liquidating their accumulated liabilities.

A further donation of Rs. 51,000 has been made by the Raja Sahib of Awagarh to the All-India Rabindranath Memorial Fund. With his previous donation of Rs. 25,000 the Raja Sahib's Total contributions to the Fund now come to Rs. 76,000 which is the highest single donation so far received by the Memorial Committee.

Editor, Visva-Bharati Quarterly states "Education is one of the main interests of the new Indian Government. Great experiments are afoot to provide the right kind of education for the citizens of the Free India in the

making. The Interim Government have rightly chosen Santiniketan, with its "sacred associations and sound traditions", as one of the centres for the training of teachers in their great scheme of National Education.

In view of these developments the Visva-Bharati Quarterly, founded by Gurudeva Tagore, is bringing out a Special Number devoted to the problems of Education facing India today. We are requesting leading educationists in India and abroad to contribute articles to it."

We offer our best congratulations to Anil Kumar Chanda Adhyaksha, Siksha-Bhavana on his being elected uncontested a Member of the Central Legislature from the Shillong-Sylhet constituency.

The Visva-Bharati Music Board has decided to endow two scholarships of Rs. 50/- per month, renewable annually, for a full course of training for four years in vocal music in the Sangita-Bhavana. Candidates must have a fair knowledge of Gurudeva's literature and music. The selected candidates will be expected to serve the Visva-Bharati as teachers of music for a certain period after completion of their course of training.

Dr. P. V. Bapat, Senior Research Fellow, will act as Director, Cheena-Bhavana and Director of Research, Chinese Studies Scheme during the absence on leave of Prof. Tan Yun-Shan and Dr. P. C. Bagchi.

We received the following donations during the month of June, 1947—

Rs. 17,500/- from the Raja of Awagarh for creating an Endowment for the maintenance of the Awagarh House at Santiniketan.

We are glad to announce that Mr. K. H. Kabbur, of Bombay, has kindly donated a sum of Rs. 900/- only as the first of two instalments for endowing a Fellowship for one year in the Siksha-Bhavana in favour of Sisirkumar Ghose who continues his work as Research Fellow for another year. The money has been received through the courtesy of Sri Vinayak Kulkarni of Hind Kitabs Ltd., Bombay.

We thank Mr Kabbur and Sri Kulkarni for their kind gesture.

Sri Vinayak Kulkarni has donated a sum of Rs 250/- only as the first instalment for endowing a scholarship to be called Bhagirathibhai Kulkarni scholarship in favour of an ex-student of the Visva-Bharati Course. This is both welcome and encouraging and we thank Sri Kulkarni for his kind offer.

Saileshchandra Chakravarty, Assistant General Secretary has been appointed Santiniketan-Sachiva with effect from July 1, 1947 in place of Surendra-nath Kar. Achyutananda Ghose, Chief Accountant, Visva-Bharati has assumed the duties of Assistant General Secretary in place of Saileshchandra Chakravarty. The services of Prabodhchandra Sen, Rabindranath Adhyapaka of Bengali and of Amiyakumar Sen, Rabindranath Scholar,—have been transferred to the Rabindra-Bhavana. Adhyapaka Prabodhchandra Sen will hold charge as Adhyaksha, Rabindra-Bhavana.

The Silpa-Bhavana staff has greatly been strengthened by the re-instatement of Santosh Kumar Roy in the Carpentry Section and Hiralal Mukherji in the Pottery Section. Both of them are veteran employees of the Department and their return after long absence is very welcome indeed. Sukhamoy Mitra, an old student of the Kala-Bhavana has joined the Silpa-Bhavana as Artist-Superintendent. A Tailoring Section has been started since June last.

The institutions at Santiniketan reopened on July 3 after summer recess. The ashrama is alive once again with the sound of happy voices.

Two erudite works of research recently published by the Visva-Bharati are *Jatibheda* by Pandit Kshitimohan Sen and *Mitakshara* (Dayavibhaga) by Pandit Sukhamoy Bhattacharya. Both the works are in Bengali. *Jatibheda* (priced at Rs. 5 only) traces the origin and development of the caste system in India and *Mitakshara* (priced at Rs. 3 only) deals with the Hindu law of inheritance. The books are available at the Visva-Bharati Book Shop, 2 Bankim Chatterjee Street, Calcutta.

The Granthana Vibhaga (Publishing Department) has brought out a highly interesting Drawing Primer under the name *Sahaj Chitrasiiksha*. The book is by Acharya Abanindranath Tagore and illustrated by Nandalal Bose. Priced at the modest rate of one rupee per copy, the book will go a long way to facilitate the task of art-teaching in schools.

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FOUR ANNAS

NEWS AND NOTES

On August 15 India enters a new phase of her history—she will go a step nearer her goal of freedom. The feeling of elation that should have accompanied this triumph is conspicuous by its absence in many parts of India. There is instead a sense of failure and frustration. India with her tradition of unity in the midst of diversity, her historic role as the mother of races and nations, will from now on become but two dominions. She will be like a house divided against itself. The curse of separateness will take the place of a free give and take and there are going to be walls and barriers to divide the brother from brother. This is not what we had bargained for and this is not how India can make her important contribution "to the culture of the new world which is emerging from the wreckage of the old."

One relieving feature, however, of this otherwise gloomy prospect, is the removal of foreign domination and the opportunities of growth and expression that it will give India. We can only hope that our fellow countrymen in the two dominions will seize this opportunity with both hands and shape things in such a way that we may progressively move nearer to the ideal of One World. We must learn to "respect all the differences in man that are real, and yet remain conscious of our oneness." We must "know that perfection of unity is not in uniformity, but in harmony."

Our own work in the Visva-Bharati therefore gains rather than loses its value and importance at this crucial juncture, in the context of the new development. Howsoever the political face of India might change, our aim remains unchanging and constant and it will so remain as long as humanity does not become "one family under the sun".

The passing away of Yone Noguchi at the age of 72 in Tokyo on July 13 last, removes one of the foremost poets of the East. He was one of the very first to have given unqualified support to Gurudeva when he raised his powerful voice of protest against the spirit of militant nationalism. During Gurudeva's

In 1916-visit to Japan it was Yone Noguchi who befriended him and paid him homage in a beautiful poem of welcome.

"Thy song looms above time and place", wrote Noguchi, "Thou a light born of dream and hope."

When Noguchi visited India in 1936, Santiniketan impressed him the most deeply as a seat of learning. Speaking about the reception given to him by Gurudeva, Noguchi said, "The reception Tagore prepared for me in the Amra-kunja will remain in my mind not only as one of the important events of my Indian visit but as that of my whole life...I found at Santiniketan a sweet personal atmosphere where Indian genius rang true."

And yet, when the Japanese Poet left his pen for the aggressor's sword, Gurudeva had no hesitation to condemn "the passion of collective militarism" to which Noguchi so abjectly surrendered. The text of correspondence which took place between Gurudeva and Noguchi in 1938 (published in a separate pamphlet entitled *Poet to Poet*) speaks eloquently of Gurudeva's righteous indignation at Japan's rape of China and her repudiation of the traditional spirit of the East.

It is on record that Noguchi later on realised his error and retraced the steps taken by him as a henchman of Japanese Imperialism. Sri Amar Lahiri who was many years in Japan and knew the Japanese Poet intimately writes, "In 1941 when I, as president of the India Society of Japan convened a memorial meeting to condole the sad demise of Poet Rabindranath Tagore, Noguchi not only gave me enthusiastic support but delivered by far the finest lecture on Tagorism ever heard in Japan. While speaking he was overcome by emotion many a time. The meeting over he told me 'We have lost in the death of Rabindranath the greatest leader of the New Age of Oriental Culture.'"

Noguchi has now passed on to a region where political controversies do not touch him. We shall do well to bury the propagandist and enshrine the memory of the poet. May his soul rest in peace.

Prahlad Pradhan has joined the Vidya-Bhavana as an Adhyapaka of Oriya Studies. A previous research scholar in the Vidya-Bhavana (1939-42) his return to the department as a member of the staff, is very welcome indeed. He was for some time a Research Fellow in the Cheena-Bhavana under the Chinese Research Studies Scheme. His services have now been transferred to enable him to take over charge of this new section in the Vidya-Bhavana.

It will be remembered that we have been able to inaugurate the Oriya Studies Section with the help of a Orissa Government Grant. The aim of this section will be to promote the study of the language and literature of Orissa.

We take this opportunity to offer our best thanks to the Orissa Government for the initiative they have taken in this direction.

Adhyapaka Fa Chow of the Cheena-Bhavana has rendered ten short stories by Gurudeva into Chinese. These include the three well-known pieces, *Kabuliwallah*, *Home-Coming* and *Mashi*. With the title of the book written by M. Ju Peon the well-known artist and calligraphist of China, this book of translations has recently been brought out by the Chung Hua Book Company, Shanghai. Another book of Gurudeva, *Taser Desh*, translated by Adhyapaka Fa Chow, was published some time ago in Lin Yu-Tang's well-known literary journal, *Universal Wind*.

The death of Haren Ghose, the well-known connoisseur of the four arts and impressario, has been felt by most of us as a personal tragedy. His was a well-known figure among the Visva-Bharati circle, and, on more than one occasion he helped us with the production of Gurudeva's dramas in various cities of India and Ceylon. A devout admirer of Gurudeva he always took more than a mere businessman's interest in these productions. His amiable nature and unfailing courtesy endeared him to everyone who came into personal contact with him. His death is a loss to the world of arts. He was an indefatigable propagator of India's contribution in this sphere, both in India and abroad. It will be difficult to fill the void created by his death.

We cannot too strongly condemn the dastardly outrage to which he was a victim, and, we offer our deepest sympathies to the members of the bereaved family.

We regret to report that Rampujan Tiwari, M. A., has resigned his post as the Manager, Hindi Visva-Bharati Patrika. Bastimall Lunawat, M. A., one of our former students (ex : Siksha) has been appointed to the post.

The staff appointed to the newly established Teachers Training Institute—the Vinaya-Bhavana, left on an extensive study tour last month.

Santideva Ghose is visiting a number of training centres in South India—in Madras, Mysore, Travancore and Ceylon, studying mainly how and to what extent music and dancing have been incorporated in the school curricula and what methods are being adopted for the teaching of these cultural subjects to school-children.

Another batch consisting of Santosh Kumar Bhanja, Sushil Kumar Bhanja, Sisir Kumar Ghose and Dhanapati Bagh are to visit Delhi, Pilani, Sevagram,

Allahabad, Benares and Patna, to study the actual working of centres of Basic Education in these places.

We feel sure that the experience and impressions gained as a result of this study-tour will help us with our work in the Vinaya-Bhavana to a considerable extent.

Adhyapaka Benodebihari Mukherji is continuing his work of fresco-painting on the walls of the Halwasiya Hall in the Hindi-Bhavana. He is being assisted in the work by some of his students.

Two exhibitions were put up in the month of July in the Kala-Bhavana Havell Hall. The first exhibition was one of photographs of sculpture and temple architecture as existing at Bhubaneswar, Konarak and Mahavalipuram. These photographs taken by Prithvis Neogy, one of our ex-students, aroused keen interest. The second exhibition was arranged to show the work of Adhyapaka Vinayaka Masoji and consisted of about ninety items including a few photographs of modelling work done by the artist. The exhibits revealed a wide range of interest and bore the stamp of an extensively travelled artist who had gone to the far corners in search of beauty.

Out of numerous applications received by us for admission to the Kala-Bhavana, we have been able to provide admission to only 17 candidates. Out of them 12 are residential students (6 boys and 6 girls) and 5 day-scholars (1 boy and 4 girls).

The following students completed their four-year course in the Kala-Bhavana in June, 1947. They have been declared eligible for the award of the Visva-Bharati Diploma : Kripal Singh Sekhwat, Krishnabala Asthana, Asis-kumar Maity, Jitendra Kumar, Muktipada Banerjee, L. T. Kariyawasan and N. Krishna Reddy.

The Kala-Bhavana Museum received the following gifts recently :

From Nandalal Bose : *Paintings in Water-colour* by Kanu Desai ; *Lino-cuts* by Sudhir Khastgir ; *Principles of Architecture* by Mahendranath Datta ; *Rupavali* (Vols. I & II) by Nandalal Bose.

From N. L. Anderson : Landscapes of Corot.

From Vaidyanath Sengupta : Embroidered Baluchar Sari (about 1800 A.D.)

From Kalikrishna Sengupta : Bronze lizard on cherry stick-head.

From E. R. Kumarilaswamy : Gold-painted unburnt earthen image of Sabasra Buddha.

Several standard books have been purchased for the Kala-Bhavana Sectional Library including, *Bronzes from Ceylon* by Ananda Coomaraswamy, *Heart of Heaven* by Kakuzo Okakura and the *Hindu Temples* (2 Vols.) by Stella Kramrisch. Other acquisitions for the museum are nine Mahenjodaro Seals in plaster cast and photographs of Hoysala architecture.

Shin Nagasena and Shin Nandiya—two Burmese monks have joined the Cheena-Bhavana as research scholars.

On July 27 the students of the Siksha-Bhavana gave a successful performance of Gurudeva's *Chitrangada* at Sinha-Sadan.

Santiniketan team played a friendly football match with the Sriniketan team in the Champion Ground on July 28. Sriniketan lost the game by one goal to nil.

On many previous occasions we have had the opportunity of acknowledging our debt of gratitude to the munificence of the Raja of Awagarh. We are happy to do so once again. The Raja Sahib has just sent us a donation of Rs. 21,000/- for the Deenabandhu Andrews Memorial Fund.

Niladrisekhar Basu has been appointed as an Assistant Secretary to the Visva-Bharati. He will be attached to the Institute of Rural Reconstruction, Sriniketan. After a distinguished academic career in the University, Sj Basu served with much credit in the A. R. P. Department, Calcutta. The administrative experience he has gained thereby will be put to good use in his new work at Sriniketan. We offer him our cordial welcome.

Punyamoy Sen, at present on leave studying soil conservation methods in the Cornell University, United States of America, has been granted extension of his study leave period by one more year in order that he may complete his two year course of studies in America.

The following have been elected members of the Visva-Bharati :
Life Member : Prabhat Kumar Das.

Ordinary Member : Abdul Kuddus, Ambikaprasad Khan, Bimal Kumar Datta, Anil Bhattacharya, Sriskumar Kundu, Bhupendra Kumar Adhikari, Abanimohan Tarafdar.

The work of rural reconstruction needs some re-orientation in view of the impending changes, political, social and economic, that are taking place in the country. Plans and schemes have to be formulated anew to meet the challenge of the new situation. We are glad to see that our Institute of Rural Reconstruction at Sriniketan is fully alive to the responsibilities devolving on them. In the light of their experience, accumulated through the last twentyfive years of village work, they have now drawn up a programme of intensive work. A small area comprising of the villages of Laldaha, Sitalpur, Noadanga, Albandha and a portion of Darpasila have been chosen for putting this project into operation. Work on these lines has already been started. This project does not, however, affect the activities of the Institute in the extension area.

One of the main objectives of the Village Welfare Department of Sriniketan is to encourage the spirit of self-help in the villagers in order that they may be able to take a healthy initiative in effecting their own social and economic improvement. The organisation of village *panchayets* was calculated to foster this very sense of responsibility.

That our efforts in this direction have borne fruitful results, is to be seen in the way the Laldaha Palli Samiti have utilised the grant made to them by the Tank Improvement Department of the Bengal Government for improvement of irrigation tanks in the area. The work was conducted under the direct supervision of the Samiti—both the work of re-excavation and that of the construction of a lengthy causeway. The fullest economy together with the best utilisation of money, was ensured.

Now that Paludrine has become available, we have once again been able to take up anti-malarial work in the villages. We have decided to carry on an experiment to test the effectiveness of Paludrine as a prophylactic against malaria. Laldaha and Sitalpur are the two villages selected for the purpose of this trial.

The Friends Service Unit has made a gift of the microscope which they had lent to our Medical Department at Sriniketan, more than a year ago. There is but one condition attached to the gift, viz. that in case emergency

conditions might require its temporary use elsewhere in this area, Sriniketan should lend it to the Friends Service Unit for the purpose for the time being. We express our gratitude to the Friends Service Unit and thankfully accept the gift along with the conditions.

The staff of the Visva-Bharati has become poorer by the resignation of Marjorie Sykes. She rendered devoted service to the Visva-Bharati during the last eight years she was associated with the institution. Her last post was that of Adhyaksha, Deenabandhu-Bhavana of which she held charge from the very inception.

She has just completed her primary charge to the Bhavana by writing an authoritative biography of C. F. Andrews in collaboration with Pandit Benarsidas Chaturvedi. The book is now in the press and will soon be published by Messrs. George Allen and Unwin. S. K. George has been appointed Acting Adhyaksha in her place. Till lately S. K. George was the Assistant Editor of the Sino-Indian Journal and also helped for a time in editing the Visva-Bharati Quarterly. But in the Deenabandhu-Bhavana he will find work more suited to his training and experience and we trust that under his guidance the Bhavana will become a home of the spirit for all those who cherish the memory of Andrews and a real meeting place for the East and West.

We are sorry to report that Sukhenlal Brahmachari has resigned his post as Education Officer, Sriniketan. Samiran Chatterji has taken over charge from him and is carrying on the work in the capacity of Rector, Siksha-Satra and Siksha-Charcha-Bhavana.

JATIBHEDA: A REVIEW

Every country has its own particular and distinctive culture. India is an exception. She has provided shelter to various cultures and civilisations. Indian culture has effloresced as a hundred-petal lotus under the hospitable Indian Sun. It is as if the dispenser of India's destiny has ordained a commingling and synthesis of various cultures in this country. What stands in the way, however, to the fullest unfoldment of this unique culture built up by a variety of races and nations, is inherent in India's caste system. The pity and folly of this, was always a source of affliction and despair to Gurudeva Rabindranath Tagore. He castigated this invidious system in

no uncertain terms throughout his life-time. He suffered no end of hostility and criticism owing to the stand taken by him. We have just now begun to realise how true was the moral stand taken by him.

His penetrating wisdom made him see something which raised a strong doubt in his mind as to the origin of the caste system. He felt that it could not be an Aryan tradition. If it were so, why was it not to be found in its virulent shape and form in other Aryan regions outside India ? Why was the distinction as between the different castes, so faint and undefined in Aryan-majority areas like the Punjab, while it flourished in an uncompromising and rigid form in the South of the Dravidas ? Why did the large-hearted liberalism of the Vedic age degenerate into the narrow exclusiveness of the later times ?

Rabindranath sought a satisfactory answer to all these questions and entrusted Pandit Kshitimohan Sen with the task of finding it. *Jatibheda* is the result of his researches into this domain.

This book, while it clarifies the historical background of the origin and development of the caste system, serves also to show how it weakened the national and political integrity of India. Moslem kings and missionaries discovered this and utilised this social wrong to advance their own selfish aims. They out-hindued the Hindus in championing the cause of caste. The Britishers followed them in this policy and formulated a census code to perpetuate the wrong.

It is *Jatibheda* (caste-system) which has robbed the Hindu women of their social rights and privileges. It has created disruption in Hindu ranks and made them slaves for generations together. Caste-system acts as the biggest barrier in spreading the message of the noble culture and civilisation that have grown and developed in this vast sub-continent. It is a curious anomaly of history, especially when one considers that scientific investigation does not anywhere reveal that ethnic purity which should be the bedrock of caste distinction. Beginning from the Vedas and Samhitas down to the genealogy of great families—the story is the same. It is the story of mixing and mingling of races and nations which constitute today “the vast ocean of India’s humanity.”

JATIBHEDA (in Bengali) : A Visva-Bharati Research Study : By Pandit Kshitimohan Sen Sastri. Royal Octavo. Pp. 256. Published by the Visva-Bharati. Available from 6/8 Dwarkanath Tagore Lane, Calcutta. Price Rs. 5/- postage extra.

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VISVA-BHARATI NEWS

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SEPTEMBER, 1947

FOUR ANNAS

SRAVANA 22: 1354 B. S.

The sixth death anniversary of Gurudeva was observed at Santiniketan with due solemnity on August 8th. Early in the morning the school choir went round the main thoroughfares of the ashram singing a devotional song of Gurudeva. Later a commemoration service was held in the mandir. Pandit Kshitimohan Sen conducted the prayers.

"The only way" said the speaker, "in which we can offer our homage to the memory of the departed, is by trying to be worthy of the great sadhana which his life enshrined and to which he tried to give a tangible shape and form in the Visva-Bharati. At one time he had described the Visva-Bharati to be a boat which carried the cargo of his life's most precious treasure. He has left this treasure as a priceless inheritance for us all. We cannot lay claim to it by means of lip-service to his ideals. Nor can we swell our ranks on the strength of its possession, if we choose to take recourse to the modern method of publicity and canvassing for a majority of votes. Truth does not require the backing of propaganda. Truth can be realised only by sympathy and understanding. It is this spirit of reverence which we must develop in order that we may fittingly observe the anniversary of Gurudeva's death."

Pandit Kshitimohan Sen went on to explain the philosophy of death as propounded in Gurudeva's writings. With the help of extensive quotations he tried to show that Gurudeva never looked upon death as something final and ultimate. "Death represented to Gurudeva", Pandit Sen said, "a stage in the fulfilment of human destiny and a phase in the unfoldment of the principle of life ever-renewing itself. We must have faith in the pervasive spirit of Gurudeva which broods upon the life and activity of this place sanctified by him, or else, our observance today will be perfectly meaningless."

The commemoration service was punctuated by the reciting of sacred hymns and appropriate songs. At the close of the prayers the whole congregation went in a procession, singing a favourite song of Gurudeva, up to the Udichi. The Rabindra-Bhavana was kept open to the visitors for the day and an exhibition was arranged in the Kala-Bhavana for the occasion.

According to our usual custom the annual tree-planting ceremony (Vriksharopana) was to be held the same afternoon. Owing to heavy showers it had to be postponed till the next morning. Pratima Devi performed the planting. The site selected this year was the grounds lying in front of hostel for Kala-Bhavana students.

TAMIL LIBRARY PRESENTATION

An interesting function was held on August 8th morning in connection with the presentation of more than a thousand representative Tamil books to the Visva-Bharati. The gift was made over to Rathindranath Tagore, General Secretary, Visva-Bharati by the well-known Tamil scholar Sri T. K. Chidambaranatha Mudaliar on behalf of Tamil Nad.

The function was held in front of the Visva-Bharati Library and was largely attended. After a song of welcome by the choir Pandit Kshitimohan Sen chanted a few suitable Sanskrit verses invoking blessings for the occasion. Thereafter Sri Mudaliar addressed the gathering as follows :

"Last December Rajaji as Member for Education and Arts of the Government of India visited the Visva-Bharati. He discovered to his delight that the artists and the savants of Visva-Bharati were eager to know more about South Indian Art and also about the contributions of the Tamil Nad to the literature and religion of India. When Chinese books had found a place here and were exercising an influence over the cultural activities of the Visva-Bharati, he thought, why should not Tamil books also do the same.

Accordingly he made a request to the foremost patron of Tamil, the Raja of Chettinad to supply the need. Sir Annamalai Chettiar, the Raja of Chettinad belongs to the most affluent community of South India whose mercantile activities, we may say, cover the whole civilized world. The Raja's family have renovated the most famous shrine of Nataraja at Chidambaram and ensured protection of many important monuments. They are renowned for their innumerable public charities. The most outstanding of the Raja's benefactions is the Annamalai University of the Tamil Nad. The University's endeavour is to bring out the rich culture of the Tamil Nad and give the benefit of its researches to the world at large. It would be but most proper if the activities of the Annamalai University be linked to those of the Visva-Bharati's. As an earnest towards that fulfilment, the Raja Sahib has sent a library of more than 1,000 Tamil books wherein can be found all that is best in the Tamil literature. The Raja of Chettinad, Rajaji and the millions of Tamils who will come to know of this ceremony of Library presentation will be exceedingly joyous over it. I beg to invoke the blessings of Lord Nataraja and Lord Ranganatha to grant increasing usefulness to all that is valuable in this Annamalai Library.

Sri R. Krishnamurthi, Editor of *Kalki* and myself who have come here as pilgrims to this shrine hallowed with the spirit of Gurudeva request Sri

Rathindranath Tagore on behalf of the illustrious donor the Raja of Chettinad to accept the offer."

Accepting the gift on behalf of the Visva-Bharati Rathindranath Tagore said:

"It gives us very great pleasure today to have in our midst two well-known figures in the world of Tamil Culture—Sri Chidambaranatha Mudaliar, the reputed connoisseur and critic of South Indian arts and literature and Sri R. Krishnamurthi whose Tamil Weekly the *Kalki* is a cultural force in the Tamil Nad.

The gift of representative Tamil books which they have brought with them is very welcome and valuable indeed. We accept this gift as the earnest and symbol of Tamil Nad's desire to contribute to and foster, a cultural fellowship among the different provinces of India.

For some time past, here in the Visva-Bharati we have been exploring the possibilities for making permanent provision for promoting the study of the major languages of India. The contribution of these languages and the culture they represent, to our common Indian heritage, is an extremely interesting line of study. So far only Hindi and Bengali were thus represented in the Visva-Bharati. The excellent work done by the Hindi-Bhavana has been making us feel all the more keenly the need of extension in other fields of language.

We are happy to mention that an Oriya Studies Section has recently been established at Santiniketan with the help of a grant from the Orissa Government.

When in the winter of the last year Sri Chakravarti Rajagopalachari paid a visit to Santiniketan we represented to him the need of having Dravida Culture represented in the Visva-Bharati. Sri Rajagopalachari evinced keen interest in the proposal. And it is due to the personal interest he has taken in the matter, that we today have the good fortune of welcoming our two eminent guests here.

The gift of books which has just been made over to us by Sri Mudaliar was donated at Rajaji's instance by that well-known patron of learning and culture—Raja Sir Annamalai Chettiar of Chettinad. We have every hope that this gift will grow and develop into a full-fledged department for the study of the ancient culture and civilisation of the Dravidas. It is a happy co-incidence that Rajaji is very soon coming to our province as Governor of West Bengal. We feel sure that he will give us his active support in the building of a Hall of Dravidian Studies so that the Visva-Bharati might live up to its all-India character and fulfil the destiny envisaged for it by our revered Gurudeva.

Once again on behalf of the Visva-Bharati we offer our cordial welcome to our eminent guests and also to the rich culture which is represented by their gift. We take this opportunity to convey our most grateful thanks to the Raja of Chettinad and to Sri Rajagopalachari."

Where the mind is either at fear
And the head is held high;
Where knowledge is free;
Where the world has not been broken up
into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where there is stirring stricken in arms
toward perfection;
Where the clear stream of reason
has not lost its way
into the dreary desert sand of dead habit;
Where the mind is led forward by the
into ever widening thought and action
not that we see of present, my Father,
let my country awake.

O' Connell Saged

AUGUST 15 : 1947

Santiniketan participated in the countrywide observance of August 15th as the day of deliverance from the British Rule, in an atmosphere of jubilation tempered with a feeling of solemnity.

At the stroke of midnight on August 14th the inmates of the asrama gathered together in front of the Library to celebrate the change-over. It was a solemn moment. As the soul-stirring strains of Bandemataram rose in the air from full-throats singing in unison, there was a curious feeling of exaltation mixed with a sense of awe and reverence. The national song was an appropriate prelude to a two-minute silence observed in the memory and honour of countless fighters of freedom, great-souled patriots, martyrs and unknown soldiers who had laid down their lives so that India might be free. Thereafter the entire gathering formed into a long procession and went round the asrama singing a well-known swadesi song by Gurudeva আমাদের যাত্রা হ'ল শুঙ্গ, ওঁগা কৰ্ণধার— (Our journey is begun, O Helmsman). Torchbearers formed the vanguard of the procession and leaping flames kept time, as it were, with the melody. It was an impressive spectacle.

The function proper was held the next day (August 15th) in the morning on the Gour Prangan which was tastefully laid out for the great occasion.

The entire arena was flooded with the sun and the faces of the inmates of the asrama who had assembled beamed with pent-up emotion and keen expectancy. A batch of students dressed in festive saffron came to the venue carrying the Tri-colour in a ceremonial procession. After the flag was placed on the dais, Pandit Kshitimohan Sen offered prayer on behalf of the congregation. Thereafter he recited a number of Vedic verses adapted for the occasion, an English translation of which is given below :

Listen ye all, great are your souls, may you never succumb to the forces of darkness. You have come unto your own and achieved your own State. May you rise to your fullest stature. Awake and be great.

Whatever be your trials and tribulations, may you derive strength from the deeps of your soul. Not for the faint-hearted is the strength of the soul. May you go from strength to strength—the strength that emanates from the soul and is more potent than the strength of knowledge. Great is he who knows this. May you hold aloft your own true banner that it may show what you stand for. May you all march ever forward with your flag unfurled. Confer upon those that lag behind the honour of the banner.

At this point, the oldest resident in the asrama, Pandit Haricharan Bandopadhyaya hoisted the Tricolour amidst the blowing of conches, which was followed by the singing of one of Gurudeva's songs suited to the occasion. Pandit Kshitimohan Sen then resumed the chanting of Vedic verses as follows :

May you enter into all that was, that is, and that is to be and yours be the aim to bring everywhere and to everyone, joy and fulfilment. May everyone be re-instated in his own glory, which none may assail. Worthy is he who is true to his banner as to his own self. His face is bright with the soul's light and he realises himself in goodness and bliss and so becomes united in love with one and all, friends and strangers. In such unity lies salvation which is greater than freedom. He who attains this unity, breaking asunder the bond of pride and vanity, remains free for ever and ever.

May the atmosphere make for us fearlessness; may fearlessness come both from heaven and earth, fearlessness from behind, fearlessness in front; from above, from below let there be fearlessness for us.

May we draw courage from our friends, may we be fearless against our enemies, may what is known add to our strength and the unknown spell no danger for us, may the night be powerless to frighten us and the day bring us hope and may all the sides be propitious unto us all.

The ceremony came to a close with the singing of the national hymn, 'Janagana Mana'. Thereafter the entire assemblage formed a procession and went round the ashrama hoisting the national flag on all the important public buildings and departmental offices. The procession terminated at the original venue of the function in the midst of great jubilation.

In order suitably to commemorate the occasion, it was planned to raise an Independence Day Clock Tower. The site chosen for the purpose was in front of the main square of Santiniketan. Rathindranath Tagore, Karma-Sachiva, laid the foundation of the proposed clock-tower the same afternoon.

This function was followed by a festival football match between Nandalal Bose's Eleven and Anilkumar Chanda's Eleven. The latter won by two goals to nil.

. There was illumination in the evening and a dance by our neighbours, the Santals. A feature of the illumination was the representation of the Asoka-Chakra cleverly outlined with earthen lamps. The festoons of banners with branches of evergreen leaves interspersed, the saffron robes, the rhythmic beat of Santal drums, the dancing figures with the Sinha-Sadan as background, illuminated with rows of lamps, lent a festive appearance to the scene. August 15th will remain a red-letter and unforgettable day for all of us.

Other functions held in connection with the Independence Day were a programme of sports and amusements, a musical soiree and a fancy-dress show. The whole day of August 16th, both morning and afternoon, was devoted to sports and amusements. The programme consisted of some fifteen events in which all sections of students, the juniors in particular, participated with enthusiasm. A novel introduction was a cardboard representation of the Asoka

pillar which served as the Victory Stand. Sweets were distributed to the children, competitors and spectators. The musical soiree took place the same evening in the Sinha-Sadan. The function was a great success. On the following day, (August 17), a fancy dress show was arranged in the Library verandah. There were more than forty items on the programme, a notable feature being the representation of the costumes typical of the different provinces of India. A group of Gurupalli boys gave an interesting display of *Bhadu* dance, a folk dance of Birbhum.

Sriniketan observed August 15th with great enthusiasm. Flags were hoisted on all office buildings by the departmental officers concerned. The main flag was unfurled in the Kalimohan Prangan by Srijukta Manorama Ghose, widow of Kalimohan Ghose. It was in a way a tribute paid to the memory of Kalimohan Ghose who was always an indefatigable fighter for freedom. Flags were also hoisted on the site of the Vinaya-Bhavana and at Pearsonpalli, Sriniketan workers actively participating. At the Santal village the flag was raised by Jata Manjhi—a victim of police firing during the historic days of August movement. The ceremony of flag-hoisting was held in our village centres also.

An interesting card of events was gone through in the afternoon of August 16th at Sriniketan playground. Special mention may be made of the festival football match between the fathers and the sons resulting in a draw, each side scoring one goal. At the end of the games small tri-colour flags were presented to the winners and the runners-up. In the evening there were decorative illumination of the buildings and a musical soiree. A picnic which was to be held on the occasion had to be postponed till August 19th.

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NEWS AND NOTES

A meeting of the Village Welfare Board at Sriniketan was held on August 3rd. The situation arising out of the unsatisfactory distribution of rain in the locality was discussed from the cultivators' point of view. The proceedings were wound up by Joseph G. Short, Superintendent, Agriculture Department who suggested steps that might be taken in future to avoid a similar crisis. Topics dealt with by him related mainly to : i. planned rotation of crops ii quick-growing paddy and iii. growing a fodder crop of balanced food value. There was a large attendance at the meeting.

Negotiations are now in progress between Sriniketan and the Bengal Branch of the Indian Red Cross for resuming free distribution of milk to young children and to nursing and expectant mothers. We hope to be able to see the milk canteens functioning at five centres, including one at Sriniketan, very soon.

Lantern lectures were organised by the Village Welfare Department in the three villages of Albandha, Sarpalehana and Sarvanandapur. The subjects discussed were education, sanitation and hygiene, co-operation and cattle-breeding.

The Loka-Siksha Samsad examinations are to be held on and from the 25th Bhadra (September 11th). The total number of candidates due to appear this year for the different examinations is 827 against 718 of last year. Our Adult Education Board has introduced two more examinations from this year for promoting literacy and education among adults. These will form the two primary steps in the ladder and will be known as *Aksharika* and *Prathamiki*.

The annual Halakarshana utsava (Ploughing ceremony) was held on the mela grounds at Sriniketan on August 31st. The Hon'ble Sri Hemchandra Naskar, West Bengal Minister for Agriculture and Fisheries presided over the occasion. A fuller account of the function will appear in the next issue of the News.

A day-long programme was drawn up by the Sriniketan authorities to mark the date of Gurudeva's passing away. The programme started with the Vaitalik early in the morning under torrential rains and terminated in the evening with a memorial function consisting of songs and readings from Guru-deva's works.

No. 2 of Vol. VI of the Hindi *Visva-Bharati Patrika* has just been published. The contents are as follows: *Rabindranath Tagore* by Rahula Sankrityayan; *Hindi Poems of Namadeva* by Vinayamohan Sharma; *Oriya Literature during Bhanja's Times* by Prahlad Pradhan; *The Original Text of Kabir's Poems* by Hazariprasad Dwivedi; *Sunday* (Short-story) by Rabindranath Tagore; *The Need for Vigilance in Modern Literature* by Hazariprasad Dwivedi; *On the Shores of India's Ocean of Humanity* (poem) by Rabindranath Tagore, with its Hindi translation and several book-reviews, with two sketches in Chinese ink by Nandalal Bose as the frontispiece.

The following persons were elected members of Visva-Bharati :

Ordinary Members—Subol Churn Law, Sunil Kumar Basu, Purnendu Guha, Amiya Kumar Sen, Atulya Sen, Subasini Mukherjee, Sachindranath Bhattacharya, Digendra Chandra Goswami, B. Chatterjee, Phanindranath Paul, Ananga Mohan Panda, K. V. Raghavan, Susoma Rani Mitra, Ramkinkar Baij, Alaka Chanda, Suhas Chandra Mazumdar, Ambika Prasad Khan, Archana Sinha, Paresh Chandra Das Gupta, Anil Chandra Chakravarty.

The Siksha-Bhavana results in the Intermediate examination in Arts and Science have been very satisfactory. Of the 22 candidates who sat for the I.A. Examination, 20 have come out successful. 11 have passed in Division I, 5 in Division II and 4 in Division III. Two secured distinction in Logic. Of the 8 candidates who appeared for the I. Sc. examination 6 have passed—2 in Division I, 3 in Division II and 1 in Division III. One secured distinction in Chemistry. The total percentage of pass is 91% in I. A. and 87.5% in I. Sc., the University percentage of pass being 51.

Trilochan Senapati who appeared at the last Madhya Examination has been declared to have passed.

His Excellency Sri Chakravarti Rajagopalchari ; Governor of the province of West Bengal, has sent the following reply to a congratulatory telegram addressed to him by Rathindranath Tagore on behalf of the Visva-Bharati :

"I am very grateful for your kind telegram sending me good wishes and confidence. Kindly convey to your Visva-Bharati staff and students my great appreciation of their kind thoughts on this occasion."

It is very gratifying to note that Rajaji, according to newspaper reports, is taking a personal interest in the matter of acquisition of the Jorasanko premises. It will be remembered that the All-India Rabindranath Memorial Committee have been endeavouring to acquire this property to set up a national monument in Gurudeva's memory.

Rajaji has also been taking keen interest for establishment of a department of Dravidian Studies in the Visva-Bharati.

It was at his instance that Sri T. K. Chidambaranatha Mudaliar and Sri R. Krishnamurti, well-known figures in literary and journalistic circles of Tamil Nad paid a brief visit to Santiniketan between August 7th and 10th. A full account of functions held in connection with their visit will be found elsewhere in the *News*.

A mammoth Memorial meeting was held at University Institute Hall on August 8th, in observance of the death anniversary of Gurudeva under the auspices of All-India Rabindranath Memorial Committee. Hon'ble Dr. Prafulla Chandra Ghose, Chief Minister, West Bengal Government presided over the meeting. Referring to the appeal issued by the Memorial Committee for raising a fund of Rs. 25 lakhs Dr. Ghose said that it was a matter of profound shame and disgrace that this sum had not yet been raised. This was because they had not yet learnt how to honour their great men. He expressed the hope that the money appealed for would be raised within a short time. Referring to the duty of the West Bengal Government in this connection, Dr. Ghose said that they were conscious of their responsibility in this regard and that he had every hope that his Government would discharge their duty towards perpetuating Gurudeva's Memory. But the public also had their duty and they should fulfil it.

Amongst the other's who addressed the meeting were Sj. Tarasankar Banerjee and Sj. Satyendranath Majumdar.

Offering a vote of thanks to the Chair on behalf of the Memorial Committee,

Sj. Suresh Chandra Majumdar, Secretary, said that out of the collections of about Rs. 15 lakhs so far raised, as much as Rs. 12 lakhs had been contributed by poor and middle class people. So far as the rich were concerned the response had been far from encouraging. He however hoped that they would come forward now with their contributions.

The Sisu Cup and the Suhrid Cup Tournaments are over. The Sisu Cup was annexed by the 5th Group and the Suhrid Cup by the 2nd Group. Our Annual Football League is now in progress.

An interesting exhibition of the works of Nandalal Bose consisting of about 90 paintings, etchings, engravings etc. was held in the Havell Hall during the last month. A second exhibition showing upto-date collection of pictures of the former students of the Kala-Bhavana was held the same month.

We offer our welcome to Jamuna Sen, a former student of the Kala-Bhavana, who was appointed an assistant teacher of the department with effect from July 16th 1947.

Sabita Bhoota, a third year students of the Kala-Bhavana, has withdrawn her name and left for America for studying child psychology.

The Kala-Bhavana Museum received the gift of an old Jaipur Topi from Kripaling Sekhawat.

Since last year, we have inaugurated a course of lectures in observance of the death anniversary of Gurudeva. Last year's programme was drawn up with a view to touching upon the manysidedness of Gurudeva's interest and genius. This year we followed a more or less unified plan and the talks given were calculated mainly to deal with Gurudeva's contribution in the domain of literature. A full account of the Rabindra Week (August 9th to August 14th) will be published in the next issue of the News.

AN ADDRESS.

By T. K. Chidambaranatha Mudaliar.

Forty years ago our country was under the sway of a *Maya*. Our people thought that our lot in the scheme of creation was a deplorable one. Brahma in his eagerness to perfect the white humanity had forgotten altogether that there was what was called the East. Such was the opinion held by our people regarding their own dear selves forty years ago.

The West was the garden of Eden. They had literature, art and even religion and we had none of these things. As for science neither we nor the buffalo in the fields was fit for it. Science could make miracles—power looms and steam engines. The mysteries embodied in these monsters were too much for our poor brains. And it was in the fitness of things that we should have no political sagacity and that the West should come here all the way and rule over us and protect us from famine, pestilence and chaos.

Such was our outlook on life forty years ago.

It was then that our people were stirred to a state of selfconsciousness. The thick veil of *Maya* was removed. We realised that the inferiority complex was a thing that was worked into our being by a process of insistent suggestion carried on from the lowest class in the schools, to the highest degree course of the University. It was impossible for any one to escape the benumbing influence of this education.

A few gifted minds saw the whole thing through and rebelled. Gurudeva Rabindranath Tagore was the foremost among these rebels. He announced to the people, in a stentorian voice that echoed and re-echoed from the Himalayas to Kanyakumari, that we had a glorious past and that our rich heritage was greater than that of any other people on this earth. For art, music, poetry and spiritual light the East was everything. In this regard the West had to take lessons from us.

The Westerners were not inclined to appreciate this assertion. Why, our people themselves were not over-anxious to get disillusioned. Over and above the English manners and ways of living they had been accustoming themselves to, the English language held such fascination for them, that they could not easily persuade themselves to turn their eyes from that almighty English to their own humble mother tongue.

But Rabindranath Tagore, we were told in the South, wrote not only poetry but also prose in his vernacular and that in spite of his having been educated in England. And the wonder of wonders was that his writings were

*Delivered before the staff and students of the Visva-Bharati on August 7th.

greatly admired by one and all, even by the Westerners. And it came to such a pass that all the world over there was an eager desire to know the message he was giving out to the people of India. Rabindranath's writings had to be translated in English for the benefit of the world at large. No wonder the West was directing its eager eyes to the East. The Nobel prize that was awarded to Gurudeva was but an earnest of the whole-hearted recognition on the Westerners' part of him as a Teacher. Gurudeva became not merely India's Gurudeva but the world's as well.

The one great message he gave to the world was this : Instead of your ever-restless preoccupations with the intellect, cultivate your heart. You cannot know the potentialities of the heart until you give yourself up to its infinite whisperings. The so-called sciences are themselves the material reproductions of the heart's eagerness to discover the truths hidden in the womb of Nature. As for Art it is all one endeavour on the part of the heart to embody its innermost truth.

This was for the world.

Now for his special message to us, in particular to us Tamilians of South India.

It so happened that twenty years back Gurudeva paid a visit to our Tirunelveli accompanied by Rev. Andrews and the then young Rathindranath the worthy son of the worthy father. Tirunelveli, being the southernmost district of the Tamil Nad, is credited with having the ancient Tamil culture unimpaired to a certain degree and Gurudeva was apprised of the fact.

When Gurudeva addressed the great gathering that had come from all the corners of the district, he said :

"Only a few days back when I was in Ceylon I happened to read a few Tamil Saiva hymns done into English by one Rev. Carpenter for the Hibbert Journal. For the depth of devotion and height of poetry it is difficult to find the equal of them anywhere in the world."

Then he added in a tone of anger :

"I am ashamed to confess, since reading those songs, that such precious things had been hidden from me for these twenty years, though I have been searching for them all the while. And further, the truth was made known to me neither by one of you nor by one of my people but by one who belongs neither to you nor to me."

One more poignant word of his regarding one's mother tongue :

When he came to Madras a few years ago he gave an address to the students. He was dealing with poetry and its supreme function in this world. He said :

"I learnt Bengali as my mother tongue. I studied Hindi, Persian,

Sanskrit. As for the European languages I cultivated an acquaintance with English and French, and even with the classical languages of Europe. What for? To understand the soul of poetry. At the end of it all, this was the conclusion I arrived at : "Trying to understand the soul of poetry through a foreign tongue is just like trying to get the smiles of your sweetheart through your attorney."

Tamilians can never afford to forget this all too devastating an irony.

Through this kindly reprimand and the indefatigable advocacy of his on behalf of one's mother tongue, Tamil Nad has awakened to its consciousness and the Tamil language is bringing out its rich potentialities in every aspect of its cultural heritage. Bharata-natyam and the South Indian music, going by the name of Karnatic music, have found their rightful place in their respective spheres. Tamil poetry unique in its simplicity of rhythm and appeal is now a veritable intoxicant with the men and women of Tamil Nad.

Sri Krishnamurti, Editor of *Kalki* with his versatile pen has created a very large reading public—ministers, high officials, professors, women of the kitchen, boys, girls, watchmen and punkha-walls are all under his sway. He is here with me. He and myself sincerely thank Sri Rathindranath Tagore, the worthy Dharmakartha of the great trust handed to him by his world-renowned father, for his kind invitation which has brought us here all the way from the extreme South. Pandit Kshitimohan Sen with his all-embracing soul of devotion and the kindly Artist Nandalal Bose whose genius is an inspiration not only for India, but the whole of Asia, have, with their affectionate regard for us, laid us under a deep debt of gratitude. The architectural, the sculptural and the musical inspiration about this place will be always with us. Our grateful thanks to all those who foster them.

One word more. It was through the kindly persuasion of Rajaji who is an ardent lover of all that is true and beautiful and who is to guide the unbounded potentialities of this holy land of Bengal, that Sri Krishnamurti and myself have been privileged to come over here and breathe in the divine spirit of Gurudeva that pervades the Visva-Bharati through and through."

By way of giving his own impressions of his visit to Santiniketan, Sri R. Krishnamurthy, Editor, *Kalki*, writes :

The modern South India is indebted to Bengal in more than one respect. The saintly life and the sayings of Bhagavan Sri Ramkrishna were responsible for the religious awakening in the South. Tamil Nad, the land of Great Temples and the land that gave birth to Valluvar and Kambar, Nayannars

and Alwars was under the spell of English language and the Western way of living and it was the Great Swami Vivekananda who broke the spell and freed us from the cultural bondage.

The names of Surendranath Banerjea, Bepin Chandra Pal and Aurobindo Ghose are enshrined in the hearts of many Tamilians. The supreme sacrifice of Deshabandhu Das worked like magic and made many of us belonging to the present generation take up national service as our life-work under his inspiration.

In the literary field, it was Gurudeva Rabindranath Tagore who made us find our own soul. The literary renaissance in modern Tamil land is greatly indebted to Gurudeva. Our National Poet Subramania Bharatiar has paid his homage to Gurudeva Tagore in a beautiful poem and has specially sung about this great creation of Gurudeva, Santiniketan.

Santiniketan was the object of my daydreams from my boyhood days ; but the reality has exceeded all my imaginings. Santiniketan and Visva-Bharati can be compared only to the historic Taxila and Nalanda. The seed planted by Gurudeva has grown into a tree now, and I am sure, it will still grow and spread its branches throughout the length and breadth of India and live and thrive for a thousand years and more.

I consider this 8th of August, 1947 as one of the most significant days of my life. It was my good fortune that I was able to witness and take part in this year's anniversary at Santiniketan itself. It was a very happy coincidence that the Tamil Library Presentation Ceremony took place on this holy day and the savant of Tamil Nad, Sri T. K. Chidambaranatha Mudaliar was able to take part in the function on behalf of the Raja of Chettinad, the donor of the library. Sri T. K. Chidambaranatha Mudaliar is the repository of the three thousand years old Tamil culture and the foremost exponent of the genuine Tamil classics. Our leader Rajaji takes pride in saying that T. K. C. is his Gurudeva and that he has learnt to appreciate and enjoy poetry from Sri T. K. Chidambaranatha Mudaliar. Sri Mudaliar's presence here on this memorable day, I am sure, will lead to the establishment of a full-fledged Tamil Bhavana in the Visva-Bharati at a very early date. Such a Tamil Bhavana in this great institution will be helpful in bringing Bengal and Tamil Nad still closer and it will also be an instrument to bring the ancient culture of the South before the world.

Editor : Kshitis Roy

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VISVA-BHARATI NEWS

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BIRTHDAY ANNIVERSARY OF GANDHIJI

The seventyninth birthday anniversary of Mahatma Gandhi was observed at Santiniketan with due solemnity on October 2, 1947. The national flag was hoisted on the occasion on all principal buildings in the ashram. There was a divine service in the morning in the mandir, conducted by Pandit Kshitimohan Sen.

In the course of his address to the congregation Pandit Kshitimohan recalled the circumstances under which Mahatmaji paid his first visit to the ashram. Although his activities in South Africa had already come to the notice of Gurudeva through newspapers and aroused his interest, it was due to the efforts of Deenabandhu Andrews that the two great men came together. Deenabandhu intimated to Gurudeva the difficult position in which Gandhiji found himself with regard to his Phoenix School, for which he required a shelter in India till any permanent arrangement could be made. Gurudeva readily offered them the hospitality of his ashram. A suitable site (Baganbari) was provided for the accommodation of the workers and students, and it was here that Gandhiji heard for the first time and greatly appreciated one of Gurudeva's songs—*Antara Mamo Bikashita Kero*. At his request a copy of the song transliterated in the *devanagri* script was presented to him. There is no doubt that the idea of the unfoldment of the soul contained in the song was embedded in the rich soil of Gandhiji's mind like a seed which has now sprouted into a glorious tree. The frequent changes which characterize the growth of his political life are a part of this process of spiritual evolution.

It was several years after this that he invited Gurudeva to pay a visit to Ahmedabad to preside over a Gujarati Literary Conference and to visit his Ashram at Sabarmati. Gurudeva gladly accepted the invitation and visited Sabarmati accompanied by Deenabandhu and the speaker himself. The affectionate hospitality of Kasturba was something that could not be easily forgotten. After this the party went to Baroda where a meeting for the removal

of untouchability had been arranged. An appeal was here made by a representative of the untouchables to the Poet to give them his help and advice and deliver them from the indignity and humiliation of their social status. The Poet was deeply moved. "You want me to help you", he said passionately, "it is for you to shake off your inferiority and thus save us who are doomed because of this iniquity." So great was his excitement that he cancelled the proposed performance of Chitra and hastened to Bombay to meet the veteran leader—Balgangadhara Tilak and requested him to take up the cause of the untouchables.

Although this great man fully sympathised with this cause he pointed out that his days were numbered. On returning to Santiniketan Gurudeva sent an appeal to Gandhiji through Deenabandhu Andrews to include the removal of untouchability in his programme. Gandhiji could not then accept the suggestion because he thought he had already committed himself to a heavy programme of activities centered round non-co-operation. But, inspite of this, several more letters were written to Gandhiji reiterating Gurudeva's conviction that no national upliftment was possible without a corresponding upliftment of India's depressed masses. Even after Gandhiji accepted this item of activity it was for many years overshadowed by his other preoccupations.

But today we find that the removal of untouchability occupies the most important place in Gandhiji's constructive programme.

The speaker continued that even in the sphere of non-co-operation, Gurudeva had anticipated Gandhiji. Gurudeva had prophesied that India was to witness an unprecedented national upheaval and that it was moral force which would ultimately triumph over brute force. When Gandhiji took his stand on the principle of *Ahimsa*, Gurudeva had no hesitation in acclaiming him to be the future deliverer of India.

"Today we find Gandhiji a lonely pilgrim in the path of nonviolence. In the orgy of interneceine hatred and bloodshed through which India is passing, his message of love and reconciliation might appear like a voice in the wilderness. This is nothing extraordinary ; that is how the world has treated its saviours and deliverers from the beginning of history. Gandhiji is, however, not alone in this unfrequented path. Buddha, Christ and all other great religious leaders have followed this very solitary trail. It will not do today to pay only our lip-homage to Gandhiji. If India does really revere him let our countrymen follow in his footsteps as soldiers of peace. Let them win the peace of love which is greater and more abiding than the peace brought about by battle and bloodshed. We pray for Gandhiji's health and long life. May he long be spared to lead India to the victory of peace."

RABINDRA-SAPTAHA

RABINDRA-WEEK : AUGUST 9TH TO AUGUST 14TH.

By : Amiya K. Sen

As during last year this year too Adhyapaka Prabodhchandra Sen was responsible for organising the Rabindra-Week. The first lecture of the series was given on August 9th at the Sinha Sadan. At the outset Adhyapaka Sen explained in a brief introductory speech the nature and scope of the weeklong programme and thereafter called upon Nirmalchandra Chatterji to give his talk on the *Prose-Poems of Gurudeva*.

The speaker gave a brief resume of the long and eventful literary career of Gurudeva and said that there was a time when his readers associated Rabindranath with everything beautiful and delicate, so much so that when his prose-poems first made their appearance, they came as a rude shock to many. Now that the first shock had passed off, the time had come for a dispassionate discussion of these prose-poems which formed the bulk of his later poetry. Rabindranath not only touched but also adorned and perfected the time-honoured forms and traditions of Bengali literature. But he would not have been the creative artist he was, if he could not rise above and beyond those very conventions and strike out new paths and new avenues for expressing his poetic talent. Prose-poems were the gift of his mature years and mark the beginning of a new tradition in Bengali literature. They came as the result of his long and successful experiments with language and metres. Sj. Chatterji dwelt on the development and significance of the prose-poems and characterised them as containing the quintessence of poetic emotion. Language in its undeveloped stage, he said, could not be the proper medium for expressing deep and real emotions. Language has to discard the outer trappings of figures of speech and the conventional niceties of rhythm and metre in order that it might fittingly express the height and depth of an intense feeling. This can only be achieved by the master who has the heart and mind to realise an intense emotion and a gift to express the same in an intense language. The prose-poems of Gurudeva mark a definite stage in the literary as well as spiritual evolution of Gurudeva's genius. They were not spasmodic creations or random fancies having no root in life-experience. It is not unlikely that the natural environment of Santiniketan, with the bleak undulating slopes and stretches of arid fields all around, influenced the austere style of these poems the bulk of which was written in such surroundings. The speaker read out portions from Rabindranath's writings in support of his thesis

and recited a number of his prose-poems to bring out their characteristic qualities.

The second talk, the subject of which was *Modern English Poetry and Rabindranath*, was delivered on the 10th August by Sunilchandra Sarkar. He began by emphasising one aspect of the poet's personality—his constant readiness to extend the frontiers of experience. He would touch life at all points, embrace reality in all its manifestations even though it meant a coming out of his own characteristic mode or attitude. Nothing that happened in the world during his long life-time, not a single significant movement of thought or life found him unresponsive. Naturally therefore he understood and appreciated Modern poetry of England where it broke new ground and even tried his hand at that new experiment. The speaker elucidated the implications of this experiment with reference to such English poets as Yeats, Turner, Eliot and such others of the younger generation as Louis Macneice, Cecil Day Lewis, Madge and Barker from whom he read out illustrative passages. Two different trends, he explained, were clearly discernible in these poets ; one aiming at a fuller, and deeper expression of the whole personality as opposed to the dissociation of sensibilities which Eliot discovered in almost all the English poets who wrote before him ; and the other seeking to eliminate personality altogether and allow reality to shine forth through the mind of the poet as through a scientifically perfected medium. Rabindranath realised the first aim with unsurpassed brilliance in his prose-poems and his later poetry in general as represented in *Syamali*, *Punascha*, *Patraput*, *Naba-Jatak*, *Prantik* etc. But with regard to the other aim, it was not possible for Rabindranath as also for Yeats, to bring himself to do it because of his highly integrated personality. Nor, was it worth while to one who, sustained by Upanishadic traditions, had reached the level of the impersonal through his personality and discovered that the True was also Beautiful and Good, that objective reality at its highest point needed the personality to give it complete meaning.

Hirenndranath Datta spoke on the 11th August, the third day of the Rabindra Week on the *Short Stories Of Rabindranath*. The amazing variety of interests and characters encompassed by these stories, the speaker said, made it difficult to arrive at any general conclusions regarding their character. Rabindranath was not only the first person to introduce the short story in its modern form in Bengali literature, he also perfected this vehicle of expression, single-handed, and brought it in line with the best achievements in this direction in the world. His short stories could be divided into three groups representing three

different periods of development. The first of these may be called the period of *Chinnapatra*, during which he lived mostly in a house-boat on the river Padma. The villages on either side of the river presented a rich succession of incidents and episodes of rural life, which, though often fragmentary in nature, would stir the imagination of the poet and enable him to get glimpses of a new world, a world intensely real and captivating with its joys and sorrows, motives and situations. This new experience demanded a new medium of expression and this must have impelled the poet to write short stories. The idea, once prevalent, that Rabindranath, living in aristocratic seclusion, had no direct contact with common life, is therefore wholly wrong and untenable.

The second stage coincides more or less with the age of *Sabuj Patra* and shows a marked preoccupation on the poet's part with social problems of the day, the iniquitous social position of women being prominent among these. The short stories, as also many poems, of this period reveal this central interest. The third stage is represented by *Tin Sangi*, and some other stories of the later period. These stories deal mainly with the problems of youth and the boldness and vision which they show in the delineation of character and the assessment of new values of life place them far ahead of our times and secure for Rabindranath a position of honour even among the most modern writers.

These stages also mark the evolution of Rabindranath's prose style. They show how Rabindranath, in the course of a single life-time enriched and perfected a prose created only a century earlier at the instance of foreign missionaries.

On the fourth day of the Rabindra Week, Pandit Hazariprasad Dwivedi gave a discourse on *Rabindranath and Hindi Literature*. At the beginning, he briefly surveyed the whole extent of old Hindi literature. By the end of this epoch, the language, which was used as the medium of literary expression over a vastly extensive area, had been enriched and strengthened by the many local variations in phrases, idioms and ways of expression which had arisen in course of time among different groups of people. The modern period of Hindi Literature began after the British conquest. Bengali literature was the first to adopt western models. Hence Bengali and later on English supplied the patterns which the first writers of modern Hindi tried to imitate. Rabindranath's *Chitrangada* was translated into Hindi during the nineties of the last century. Rabindranath's influence increased after he was awarded the Nobel Prize. Some of his books have three or four Hindi versions. Some attempts were also made to translate his poems and songs preserving the rhythm and tune of the original. In many cases Hindi versions of Rabindranath's works served as the original to the translators in other Indian

languages. Many poets copied Rabindranath's ideas and methods. But his real contribution lay in the fact that he helped talented writers to find out their own selves, as also original ways of self-expression, so that the more powerful Hindi writers shook themselves free of the inferiority complex which had cramped their spirit, and began with increasing assurance to speak in accents of their own. Apart from this self-confidence which Rabindranath inspired, the thoughts and suggestions embodied in his writings, both poetry and prose, often set the imagination of Hindi writers ablaze. Rabindranath's essay, *Kavyer Upekshita*, for instance, prompted one eminent writer to write two successful epics with Urmila and Yasodhara respectively as their heroines. The rhythmic prose of the English *Gitanjali* encouraged some others to make an organised effort to pull down the artificial barrier between the language of prose and that of poetry. The revival of some of the cultural traditions of the Hindi literature was also in a large measure, due to the influence of Rabindranath. The fresh vogue of popularity that the poems of Kabir now enjoy among the readers of Hindi literature, owes much to the publication of the *Hundred Poems of Kabir* which presents English translations from the original by Rabindranath.

On the 13th August, the fifth day of the Rabindra Week, a discourse was given by Prabhat Kumar Mukhopadhyaya, the biographer of Rabindranath, on the subject of *The Idealism of Rabindranath as Expressed in His Novel Gora*. Chronologically *Gora* marks the middle of Rabindranath's literary career. His genius also at that time was at its height. The environment of the novel *Gora* is the environment in which Rabindranath had lived some years earlier, the problems, social and national, are those which he himself had to face. *Gora*'s ideals are those of an orthodox Hindu society and the very strong arguments Rabindranath puts in *Gora*'s mouth show his personal appreciation of the sincerity and spirit of sacrifice that informed these ideals. But this appreciation did not entail self-identification on his part with that mental attitude. Narrowness in any shape, no matter in what glorious garb of idealism it clothed and presented itself, could never command his allegiance. Neither nationalism nor any social or religious creed has any chance of survival as a source of inspiration, if it fails to implant itself on a broad basis of universal values. This tragedy of a limited and rootless idealism has been illustrated in the life-episode of *Gora* described in the novel, which ends with a rude shock of disillusionment and an exposure, through circumstances bitterly ironical, of the weakness and defectiveness of the foundation on which *Gora* had built up his system of thought. The novel afforded Rabindranath an opportunity to record his reactions to the obtrusive sectarianism of the Brahmos of that day on one hand and the heady nationalism of the political agitators who came in the wake of the Bengal Partition movement on

the other. In either case, he not only denounces what is wrong and one-sided, but offers a nobler ideology based on a most generous spirit of humanism.

At her own request Sm. Indira Devi read a paper on Rabindranath's songs with practical demonstration, on August 14th, it being the last day of Rabindra Week.

She chose that particular date as it was the eve of Independence Day, and the soul-stirring patriotic songs with which her theme ended naturally led up to the solemn opening of the Independence celebrations which were held a few hours later.

The particular phase of Gurudeva's many-sided musical genius which her paper was intended to illustrate, was his gift for setting Bengali words to the tunes of other provinces in rare cases even of other lands, such as England. Though examples of Kanarese, Gujerati, Madrasi and Sikh songs were given, it is a pity that Hindi songs had to be omitted owing to want of time, though they form the bulk of the imported tunes in question.

In order to emphasise his facility in this direction, the speaker had arranged for singers in pairs to sing the original song and the Bengali setting, one immediately after the other, and it must have been an interesting revelation to many of the younger generation to learn that some of their favourite Bengali Rabindric songs had their origin in songs of otherparts of India, with a totally different import.

Again in other cases, it was the similarity, almost identity of wording that was noteworthy. The paper came to an end with a mention of the very few songs in which, reversing the above process, the great poet-composer had set to music the words of other writers. The only illustration given of this class was Bankimchandra's famous song Bande Mataram, which together with one or two other patriotic songs preceding it, was sung in chorus by many of the audience, by special request of the speaker, thus introducing a novel and pleasing feature and forming a fitting preamble to Independence Day.

DR. PRAFULLA CHANDRA GHOSE AT SANTINIKETAN

In the course of his official tour of the district of Birbhum Dr. Prafulla Chandra Ghose, Chief Minister, Government of West Bengal paid a brief visit to Santiniketan on the morning of September 13.

The time of his arrival from Bolpur to the asrama synchronised with the hour for the usual morning congregation. On arrival the Chief Minister was received by Pandit Kshitimohan Sen and Nandalal Bose and the other officials of the Visva-Bharati, including Sailes C. Chakravarti, Santiniketan-Sachiva. The Chief Minister was accompanied by Sri Mihirlal Chatterjee, M.L.A., Sri Nishapati Maji, M.L.A., Mr. K. K. Hajra, I.C.S., Secretary to the Chief Minister, the District Magistrate and the Superintendent of Police. The party was escorted to the grounds in front of the Library where the prayers were held. Thereafter the Chief Minister hoisted the Tricolour in the Gour Prangan to the accompaniment of the Bandemataram song.

Dr. Ghose then addressed a few words to the members of the staff and students. He traced his more than thirty years long connection with Santiniketan dating from 1915 when the Asrama gave shelter to Mahatma Gandhi and the boys of his Phoenix School. Dr. Ghose still remembered what Gandhiji said about Santiniketan in those early days. "Where there is art, there is life"—these words of Gandhiji were still true of Santiniketan and all that it stood for. The first visit that Dr. Ghose paid to Santiniketan was in 1917 when he stayed for a week. It was during that time that he first met Pandit Benarsidas Chaturvedi to whom he owed his first introduction to Hindi language. Through these frequent visits he had an opportunity to get acquainted not only with the Poet's works but also with his myriad-minded personality. One thing that struck him then was the Poet's practical wisdom and many-sided interests. "If our students," said Dr. Ghose, "could but imbibe the tenth part of the lively intellectual curiosity which the Poet retained till his last days, then Bengal would be a very different Bengal indeed. This trait in his character was all the more noteworthy because of his unquestioned genius in the realm of poetry. In this realm he was so utterly supreme that he could well afford to rest on his oars and rely absolutely on his rich literary output for a lasting place in the nation's memory. But, then he could not have been the complete man that he was—the fountain-head of a whole nation's hopes and aspirations if he chose to remain in his own poetic seclusion. If Santiniketan could but follow the ideals of the complete life which he personified then its mission would be well fulfilled indeed."

Referring to Gurudeva's ceaseless efforts to relate the higher life of culture

with the economic life of the people at large, the Chief Minister went on to mention that the Poet was fully alive to the problems of poverty, ignorance and malnutrition which made our country backward. It was to remove these obstacles that he established a Rural Reconstruction Institute at Sriniketan. The Chief Minister then went on to describe the minimum constituents of a balanced diet necessary for the maintenance of health and efficiency of the bulk of India's masses. He quoted in this connection the words of Mrs. Sarojini Naidu who once remarked that even if God had to come to India's starving poor, then He would have to come in the shape of food.

Concluding, the Chief Minister said : "We have to take lessons from the all-embracing and comprehensive vision of the Poet and harmonise the economic life of the village with the higher life of learning and culture in the city. Let Santiniketan and Sriniketan represent two phases of our national endeavour. If these are enabled to fulfil the mission entrusted to them by their Founder, then only can we pay our true homage to the Poet's memory. He has left his own memorial which time cannot destroy. It is we who for our own sake must do him honour, for by honouring our country's great men we do honour to ourselves."

After this function the Hon'ble Minister visited the different departments of Santiniketan. He evinced keen interest in their activity and regretted that the time at his disposal being very short, he could not see things in greater detail.



HALA-KARSHANA : 1354 B. S.

The annual ploughing ceremony was held with the usual rituals on August 31 at Sriniketan Mela ground. The Hon'ble Sri Hemchandra Naskar, Minister-in-charge, Agriculture and Fisheries Department, Government of West Bengal, presided over the function. The Chairman was given a guard of honour by the Santal Brati Balakas and escorted to the venue of the Utsava by Pandit Kshitimohan Sen. Thereafter a procession consisting of the staff and students of Sriniketan and rural workers, clad in ceremonial saffron and carrying agricultural implements, flowers of the season and vegetables grown in the farm, came singing a song of Gurudeva suited to the occasion. Charuchandra Bhattacharya, Deputy Secretary, Sriniketan, led the procession.

Pandit Kshitimohan Sen chanted Vedic hymns in adoration of the Mother Earth and her manifold gifts. Thereafter Charuchandra Bhattacharya read out extracts from various addresses given by Gurudeva on similar occasions. Explaining the significance of the ploughing ceremony Gurudeva had once said : "We have to look upon this ceremony as a memento of that historic day when man discovered agriculture. With this discovery the nomadic men laid the foundation of associated living within a community."

Amidst shouts of Bande-Mataram, the ploughshare was driven through the ceremonial furrow by the Hon'ble Minister. Thereafter he addressed the gathering, a large section of which constituted of the rural people from the neighbourhood. "The problems of our life," he observed, "have grown so complex and acute today, only because we have sadly neglected our villages which in the past had been the source of national prosperity and well-being. This state of affairs did not escape the attention of the great Poet, who therefore took up the cause of the village people as a life-long mission. We find today in Sriniketan which is making heroic efforts to improve the lot of the village people and make them self-reliant, the embodiment of Rabindranath's cherished ideal. I feel myself greatly honoured that I have been able today to take part in this ceremony under the auspices of the famous, and to me sacred, Institute of Rural Reconstruction. It is our duty and privilege to carry the message of this institution to the inmost recesses of the rural areas of Bengal. Now with the termination of foreign domination in India, it will be absurd for us to shirk our responsibilities and try to justify our inaction by putting the blame on others. The day has come when the people of the country, quickened by the inspiring message of this Institute, should make a united effort to save our villages. Let them enhance the power and resources of the country by giving the ploughshare its due impor-

tance. The power and dignity of the soul can be realised only when Mother Earth has already been persuaded to yield her material treasures. I do not deny that the State must share the major part of this tremendous responsibility. Now that we can claim our government to be a people's government, it would be wise for both the government and the people to collaborate. Although we are a free nation today, we cannot say that our struggle is over. As long as the country remains engulfed in the misery of poverty and want, we can never rest. The policy of the Government, which need no longer be vitiated by bureaucratic methods, will certainly be to help and encourage all progressive enterprises undertaken by the people. I appeal therefore to all my countrymen to give themselves wholly to the cause of the nation. There are vast areas of land lying fallow and unreclaimed in West Bengal. We shall have to reclaim them, and reexcavate all the tanks and make them fit for growing fish. If you take upon yourselves these tasks, the Department of Agriculture and Fisheries will be there to advise you and give you every possible assistance. Jai Hind."

The ceremony came to a close with the chanting of the Santivacana.

ALUMNI NEWS

The Ceylon Branch of the Santiniketan Asramika Sangha was inaugurated on August 10th, 1947 at Colombo. Santideva Ghose presided over the meeting.

The proceedings began with one-minute silence in memory of Gurudeva. Surasena Weerakoon then briefly explained the objects of the association. He expressed his hope that the former students of Santiniketan in Ceylon would utilise its platform to propagate the ideals of Gurudeva. They must remember with gratitude the cultural revival which started with Gurudeva's visit to Ceylon in 1934 and his attempt to link Ceylon with Santiniketan by laying the foundation stone of a national institution modelled on the lines of Santiniketan, viz. Sri Palee at Horana. Sri Palee was Ceylon's memorial to Gurudeva and it would form the venue of all future activities of the Sangha.

The following were elected office-bearers : President—Mrs. Wilmot Perera ; Hon. Secretary - Surasena Weerakoon ; Members of the Committee—Mrs. Chandra Abeywardena, Mrs. Gnanapraksam, Lionel Edrisinghe, Sarangupta Amarsinghe, Chitrasena and all life-members of the Sangha in Ceylon.

Mr. E. P. A. Fernando has kindly consented to be the patron of the association.

RECEPTION TO UNESCO REPRESENTATIVES

A formal reception was accorded to Dr. Kuo Yu-Shou, Head of the Education Section and to Prof. J. A. Lauwers of the London University, Consultant of the United Nations Educational, Scientific and Cultural Organisation, in front of the Visva-Bharati Library on the occasion of their one-day visit to Santiniketan on September 27th, 1947.

Offering welcome to the eminent guests on behalf of the Visva-Bharati Pundit Kshitimohan Sen mentioned that in the recent past races and nations had met together as rivals in the field of battle or commercial competition. The result of such contact had been disastrous. "It is a happy sign of the returning sanity of mankind," the speaker said, "that we have realised the folly of our ways and are now determined to make a deliberate and organised effort to achieve unity in the vital spheres of Education, Science and Culture. Only by making this harmony possible in intellectual and cultural spheres—can the world hope to be saved from the periodic disaster of bloodshed and war. Our Founder—Rabindranath Tagore was far in advance of the other thinkers of the world in the ideation of this one and only method of ensuring lasting peace. That he was not a mere theoriser will be apparent from the fact that he established this International University at Santiniketan to promote fellowship and understanding through the establishment of free communication of ideas between the races and nations of the world.

"We are happy to think that the same ideal actuates the organisers of the UNESCO. Our two guests here today are therefore our fellow-workers. In offering them our heartfelt welcome we convey to them our best wishes for the success of their mission. As we are working in the same field, their success will be ours, and, considering how important it is for us to succeed in this undertaking in the best interests of the world, we cannot afford to fail."

"Santiniketan is a place", said Dr. Kuo Yu Shou in reply to the address of welcome, "where I have been wanting to come these last ten years. I consider it a privilege to be present here on this occasion and to be able to offer my personal homage to the undying spirit of Tagore which I find manifest here in the rich cultural and artistic activities of this institution and the valuable constructive work you are carrying on at your other centre. The Visva-Bharati has been a pioneer in the field of cultural co-operation. We have much to learn from this place, and, I can assure you, that we shall watch the developing activities of this Centre of Culture with a great deal of interest.

"In the same way we have a lot to learn from India with her cultural traditions going back to thousands of years. As a matter of fact it was with the idea

of inviting the help and co-operation of the Indian scholars and thinkers, that I was deputed to visit your country by Dr. Julian Huxley, our Director General. If UNESCO is to succeed, Indian co-operation is essential.

It is true our two countries of India and China are so-called "less developed" or backward areas in so far as military might and industrial efficiency are concerned. Large sections of our people in the East—the bulk of the world's total population—are illiterate. That means that half of world's population are not on an equal footing with the rest of the world who have had the advantage of compulsory education and technical training. This state of affairs cannot be allowed to continue. Backward areas have always been victims of imperialistic greed, and, it is this passion of greed which has worked havoc with human history. The UNESCO therefore wish to make the benefits of essential education—which we call Fundamental Education and which is very similar to Gandhi's Basic Education—accessible to all.

"Our main object is to construct permanent peace in the minds of men. This aim can be achieved only through diffusion of knowledge and promotion of international understanding. When we come to know one another, understand one another's social and cultural background, we come to have more respect for one another. It is on the bedrock of this mutual respect and understanding that we have to raise our stronghold of permanent peace. We in the UNESCO consider ourselves to be international servants, we want to discard national pride and prejudice in order that we might cultivate true respect for our thirtysix member states and make them better known to one another.

"We have come to India in one of her historic moments, only five weeks after she had got her hard-earned freedom. In the interests of the world at large as well as in her own, India must no longer remain modestly in the background. She must reveal herself and contribute the best gifts of her ancient culture to the world. You have had a glorious past and now with your newly-won freedom you have perhaps an even greater future to look forward to. I feel therefore that I must tell our young friends—the students assembled here, of the great responsibility that has devolved upon them. They have to discharge this obligation towards themselves and also to the rest of the world. Once again I appeal to Indians to co-operate with UNESCO and make its mission a success. I have faith and confidence in the land which gave birth to Tagore and Gandhi. I earnestly hope that you will get on and prosper in the realm of culture and of the spirit and share the rich results of your success with the rest of the world".

After Dr. Kuo's speech Prof. J. A. Lauwers addressed a few words to the gathering. "I too join with Dr. Kuo", said Prof. Lauwers, "in expressing my pleasure, satisfaction and excitement at being able to be present in India at

this historic moment of her destiny. I have every hope that India, now that she is free from foreign domination, will make her spiritual and cultural contribution to the UNESCO.

"I wish to share with you", the speaker continued, "the sort of faith which animates those of us who work in the Secretariat of this International Organisation. We wish to establish peace more securely because we know that another war in this Atomic Age will surely bring about an end to civilisation. Peace lies not only in avoidance of war but in teaching human beings how to do human things. We have no pretensions to make, for example we are not at all sure whether we shall be able to suggest ways and means for an immediate solution of the problems of economic and political conflict now existing between America and Soviet Russia. We, who want to bring about a change of heart, which will make these conflicts a thing of the past, do not aspire after quick results. We have to plan on a long-term basis and take a long view of things. It is somewhat like planting a tree in the hope and expectation that many years hence our grandchildren would be able to walk under its shadow."

"We have faith in the things of the mind and of the spirit. We consider that these gifts grow when shared with others. All cultures are in a sense a contribution made by man to the spirit of God with the aim of strengthening the brotherhood of Man. Through the agency of UNESCO we hope to be able to a great extent to diminish the racial and perhaps even economic tension that exists among the various races of the world. It will be a mistake to take a measure of our achievements by immediate results. All that we have to aim at is faith in the ideal and hard work to realise that ideal."

"As you must know our Organisation is very young. It has very little to give, our resources are small. As a matter of fact our coming to India, was not with a view to offering India something. Rather have we come to you as learners and students to take away something that will help us in our work. The least that we can ask of you is your whole-hearted co-operation with the UNESCO. I feel sure that given the goodwill and co-operation of so vast and great a country we shall succeed to a great extent in our task. We shall not fail, we must not fail."

Prof. Benoyendranath Banerji of Calcutta who accompanied the party, summed up the main points of the address given by the two eminent guests for the benefit of the non-English speaking section of the audience. The reception ceremony came to a close with the singing of Gurudeva's national song.

LAND AND LIFE-MEMBERS

Under the cloak of anonymity somebody describing himself to be "A Life-member" of the Visva-Bharati, has made certain groundless insinuations in the course of a letter contributed to the correspondence column of the *Amritabazar Patrika* dated the 14th September 1947. The letter is both misleading and misinformed. It would have created an unseemly situation had it not been for a statement subsequently made by the Karma-Sachiva explaining the whole situation. We are publishing the full text of this statement in the hope that it will serve to remove any possible misunderstanding on the issues involved. We deeply regret that such a mischievous move should have been made by one who is supposed to be permanently associated with the Visva-Bharati as one of its Life-members. Let the Karma-Sachiva's statement speak for itself :

"The anonymous letter published in the correspondence column of *Amritabazar Patrika* of the 14th instant, town edition, under heading "Visva-Bharati Life Members" purporting to be from a Life Member is misleading and misinformed. Though ordinarily an anonymous letter does not deserve serious attention but in this case it may be mischievous to the interests of the Institution if the groundless insinuations made in a paper of repute even by an anonymous writer remain unreplied and the real facts are not made known to the public.

One of the important conditions on which Visva-Bharati let out the plots in Santiniketan on lease in 1942 for building purposes was that the lessees will complete the buildings within 3 years. Some of the lessees who had been diligent and anxious to carry out the purposes for which they took the lease have complied with this condition but there were others who did nothing after the lease which were granted to the Life Members without any cash consideration at a nominal annual rent. On receipt of representations the stipulated period was extended as desired. After the expiration of the extended period Visva-Bharati has advisedly given notice to those of the lessees, who have done nothing even during the extended period, that unless they carry out the condition of the lease within a further extended period the leases will be forfeited.

No offers have been received by Visva Bharati from any party for lease of any of such plots for large consideration money as alleged nor is Visva-Bharati prepared to entertain any such offer. Visva Bharati has not been inspired to act by the desire to make a large sum of money. The plots are lying waste and useless whereas Visva-Bharati is now hard pressed for space for the further development of its activities. It is the desire of the authorities of Visva-Bharati that the plots of which possession will be taken back will be used and utilised for its own purposes."

NEWS AND NOTES

Rathindranath Tagore, Karma-Sachiva Visva-Bharati, has issued the following statement :

In response to Mahatma Gandhi's instruction enjoining on the Santiniketan authorities to "produce an acceptable notation" of "Bande-Mataram" and other national songs, so that these might be "sung by millions in one tune and one mode", the Visva-Bharati has arranged to publish the notation of "Bande Mataram" as set to tune by Rabindranath and sung in many sessions of the Indian National Congress by the Poet himself and others, in all dailies and other periodicals, so that it might reach the largest number of people. The notation will be first published in Bengali and then in all major languages of India.

The notation of "Jana gana-mana-adhinayaka" will also be similarly published.

We offer our deepest respects to our Acharyadeva on the happy occasion of his birthday anniversary which fell on September 7th (Janmastmi Day) this year. A function was arranged to mark the occasion at Sriniketan under the auspices of the Karmi-Sangha. There were songs, recitations and reading of appropriate passages from Gurudeva and Acharya Abanindranath Tagore.

We pray for our Acharyadeva's good health. May he long be with us.

The death of Ananda Coomaraswamy at Boston at the ripe old age of seventy removes a towering personality in the world of Arts and Letters. A writer of international reputation, he was not merely an outstanding authority on Oriental Art, he was also an interpreter, like Gurudeva, of the East to the West. His connection with the ashrama and its founder, his personal friendship with Acharya Abanindranath, make his death an irreparable loss for the Visva-Bharati. It is not generally known that when he decided to give an Indian upbringing to his only son, Coomaraswamy sent him along with his mother, Mrs. Zlata Coomaraswamy to Santiniketan about twelve years ago.

Paying his tribute of respect to the memory of Ananda Coomaraswamy, Nandalal Bose says : "The death of Dr. Ananda Coomaraswamy is an irreparable loss to the world of art in general and Indian art in particular.

Dr. Coomaraswamy's presence at the Jorasanko House of the Tagores at a time when Okakura, Havell, Abanindranath and Gaganendranath were trying to revive the traditions of oriental art, was a source of inspiration. Close contact revealed the rich facets of Commaraswamy's colourful personality. His deep knowledge and penetrating vision was a revelation.

"An upholder of all that was best in Indian art, architecture and tradition, he was also a staunch champion of resurgent India's nationalism. One of his fondest dreams was to see ancient Indian culture reinstated in its pristine glory. Coomaraswamy's illuminating treatises stand out as a beaconlight. He was largely responsible for heightening the prestige of the orient in the eyes of the world.

The death is unfortunate at a time when Free India is seeking new avenues of self-expression. Let us emulate the example of his noble life dedicated to the shrine of beauty and truth. Only by following in his footsteps can we pay our true tribute to his memory."

A condolence meeting was held on September 18th to mourn the death of Coomaraswamy. Pandit Kshitimohan Sen presided over the meeting.

Nandalal Bose, Dr. P. V. Bapat, Sisir Kumar Ghose and Sumitra Talukdar spoke briefly on the aspects of Coomaraswamy's life and works and his contribution to the renaissance of India. Not only a scholar in different fields, and the most outstanding interpreter of Indian Art, he was also a friend of this institution, its Founder-President and President. The President of the meeting characterised Coomaraswamy as one of the bridge-builders between the East and West and referred to his powerful plea on behalf of Oriental arts.

The following resolution was passed in the meeting : "This meeting of the inmates of Santiniketan asrama records its sense of profound grief at the passing away of Ananda K. Coomaraswamy, a friend, philosopher and guide of the nation in all creative and artistic activities, and an upholder of the intellectual dignity of man and of India.

Resolved that a copy of this be sent to the bereaved family."

The death anniversary of Raja Rammohan Roy was duly observed here on September 27th. There was a divine service held in the Mandir. Pandit Kshitimohan Sen addressed the congregation on the significance of the Raja's achievements in the context of present-day India.

A meeting was held later on in the afternoon under the shadows of the Chhatimtala under the auspices of the Sahityika. Adhyapaka Prabodh Chandra Sen presided over the meeting. Readings were given from the writings of Mahashideva and Gurudeva bearing on the life of Raja Rammohan. Adhyapaka Sunil Chandra Sarkar spoke on the contribution of the Raja to India's cultural and political resurgence.

We are gratified to learn that the Goverment of West Bengal have decided to award every year three prizes in the name of Gurudeva. The prizes which will be called Rabindra Prizes and will be valued at Rs. 5,000/- each, will be awarded every year to suitable candidates for original contributions in Bengali on literary and scientific subjects. The prizes will be given on the recommendation of a committee of experts. It is a fitting tribute to the memory of Gurudeva and will provide the necessary impetus to the production of serious literature in Bengali.

The Government, it is further learnt are expediting the acquisition of the ancestral house of the Tagores at Jorasanko for which land acquisition proceedings were instituted three years ago.

The annual Silpotsava was performed at Sriniketan on September 17. Pandit Kshitimohan Sen acted as the Acharya on the occasion. He recited a number of verses from the Atharva-Veda in praise of the Creator—Visva-Karma—the master craftsman. The main purport of the Vedic recital was शिल्पानि शंसन्ति देवशिल्पानि i. e. all crafts fashioned by the human hand are an offering laid at the feet of the divine craftsman. A number of Gurudeva's songs lent an added solemnity to the occasion.

At the end of the ceremony, Nandalal Bose declared the Exhibition, arranged for the occasion open. The exhibition consisted of wood-work, leather work and embroidery, woven designs and toys and other ornamental articles. The exhibits represented the work done by village people, the students and inmates of Sriniketan and Santiniketan as also personal collections of artistic handiworks of other places. In quality and variety, the exhibition reached a high standard of excellence. The exhibits that deserve special mention are a suggestive scene of famine carved out on wood and a wooden lampstand with inlaid designs, both executed by two members of the Silpa Bhavana staff. Santideva Ghose's collection presented a rich variety and included a beautiful Ceylonese necklace made of ornamental pieces of cocoanut shell and other attractive articles from Burma and Java. A representation of a black-marketeer by Nandalal Bose greatly increased the prestige and attraction of the exhibition. The success of the exhibition was mainly due to the untiring efforts of Santosh Kumar Bhanja and Himadri Sen of Silpa-Bhavana.

In connection with the Silpotsava held on September 17, the students of the Siksha Satra in collaboration with some girl students at Sriniketan staged a play entitled Silpi. A refreshing feature of the performance was that the play was a dramatised version by the students themselves of a story told to them in the class. Ably guided by their Rector, Samiran Chatterji, they gave a good account of themselves.

With the completion of the Frescoes on the walls of the Halwasiya Hall in the Hindi-Bhavana, another landmark has been reached in the history of Kala-Bhavana's significant efforts to relate art to the daily life of the asrama.

It will be remembered that the eastern wall of the hall was covered with a fresco earlier by Kripal Singh (a Kala Bhavana student) under Nandalal Bose's direction. The subject depicted was an well-known episode from the Ramayana. Frescoes on the other three walls have been executed by Benodebihari Mukherji and deal with the life and work of the saints of medieval India.

Adhyapaka Mukherji deserves congratulation in bringing his task to successful completion after months of untiring labour. He was ably assisted by the following students of the Kala-Bhavana : Jitendra Kumar, Leela Devi, Devaki Nandan and Subramanyam. From among the staff help was given by Perumal and Amala Basu. Amala Basu and Subramanyam executed the ceiling decoration. The stucco decoration on the eastern wall was done by Perumal, Leela Devi and Jitendra Kumar.

Two exhibitions were held in the Kala Bhavana Havell Hall. One during the first week of September showing a number of paintings by folk artists from oriental countries, and the other during the third week of September showing a few original paintings and about 150 prints of pictures drawn by Acharya Abanindranath Tagore.

Anilkumar Chanda, Adhyaksha, Siksha-Bhavana was deputed by the Karma-Sachiva to Delhi and Lucknow on certain important business of the Visva Bharati. He was absent from station on that account during the period August 29th to September 7th. While in Delhi he saw the Education Minister to the Government of India, the Hon'ble Maulana Abul Kalam Azad. We are happy to learn that the Hon'ble Minister has very kindly consented to come and deliver the Convocation address during our anniversary celebrations.

At the invitation of the Government of Orissa Adhyaksha Anilkumar Chanda left for Cuttack on September 29th. It is understood that the visit was made in connection with the recognition of the Diploma awarded by the Visva-Bharati by the Utkal University and by the Government of Orissa for the purpose of recruitment to public services in the province.

We are happy to announce that Sj. Naresnath Mukherjee, sometime Deputy Mayor of Calcutta Corporation and a life member of the Visva-Bharati has consented to create a scholarship of the monthly value of Rs. 50/- to be awarded to a senior student at Santiniketan with effect from January 1, 1948. According to the wishes of the donor, who was a close associate of Subhaschandra Bose, the scholarship is to be named after Netaji and is to be awarded by the Santiniketan Samiti on the recommendation of a Committee consisting of Rathindranath Tagore, Surendranath Kar and Anilkumar Chanda.

The services of Hirentranath Datta M.A., till lately Adhyapaka of English in the Patha-Bhavana, have been transferred to the Siksha-Bhavana with effect from September 1st, 1947.

We gratefully acknowledge the receipt of a donation of Rs. 1,100/- from Sj. Ram Kumar Gupta of Cawnpore through our Upacharya, Her Excellency Srimati Sarojini Naidu. This amount has been earmarked for construction of the Independence Day Clock-Tower. We have also received a donation of Rs. 502/- from Sri B. L. Jalan of Messrs. Soorajmal Nagarmal, Calcutta, on the occasion of the marraiges of Sriman Omprakash Mody and Sriman Shyamsundar Jalan.

We are happy to report that the Samsad has sanctioned a sum of Rs. 1,200/- for the purchase of an Epidiascope for the use of the Siksha Bhavana. Messrs. Adair Dutt and Co., has given a donation of Rs. 150/-towards the cost.

We convey our grateful thanks to Sj. Durgaprasad Chakravarty of Messrs. Mohini Mills and Co. Ltd. for the gift of a set of football Jerseys designed in national colours.

We offer our best congratulations to the Sriniketan eleven on having annexed the Sarvesh Football League championship this year. The trophies were given away by Srijukta Indira Debi Chaudhuri to the champions and to the runners-up, the Staff and Ex-students.

We regret, in our announcement of the University results appearing in the last issue of the News, it was mistakenly stated that 'out of the 8 candidates who appeared for the I. Sc. examination, 6 have passed'. Actually the number of students who passed is 7 out of 8.

We are glad to report that the Patha-Bhavana has registered cent per cent success at the last Matriculation examination of the University of Calcutta. Four were placed in the first division, five in the second and two in the third division. Dwipendranath Dutta has scored more than 75% in the aggregate and secured distinction in both the Mathematics papers. Kalyankumar Dasgupta has secured more than 80 in Compulsory Mathematics.

The workers of the Granthana Vibhaga celebrated the Independence Day at their Calcutta Office in the Vichitra-Bhavana which was tastefully decorated for the occasion. After the hoisting of the national flag, a function was held in the Vichitra Hall, where the Bande Mataram and several national songs of Gurudeva were sung. Charuchandra Bhattacharya, Secretary of the department gave readings from Gurudeva's writings. Refreshments were served at the end of the meeting.

A musical soiree was arranged in the Vichitra Hall under the joint auspices of Visva-Bharati Sammelani and the South Calcutta Branch of Gita-Bitan on September 21st. The programme consisted of songs and recitations from Gurudeva strung together in the form of a sequence bringing out the inner spirit of the two seasons—the Rains and Autumn—which feature prominently in Gurudeva's nature poetry. Somnath Maitra, Nihar Ranjan Roy and Nirmal Chandra Chatterjee recited the poems.

We are glad to announce that at our invitation the All-India Society of Agricultural Economics have agreed to hold their 8th annual conference at Sriniketan sometime in the last week of December. The following have been chosen to be the office-bearers of the Reception Committee, Rathindranath Tagore—Chairman ; Anilkumar Chanda—Secretary ; Khagendranath Bhattacharya, Jyotiprasad Bhattacharya and Niladrisikhar Basu—Assistant Secretaries.

We convey our best thanks to the Orissa Government for their kind donation of Rs. 200/- towards the Bratibalaka organisation of Sriniketan. It will be remembered that the donation was promised last February by the Hon'ble Sri Harekrushna Mahatab, Chief Minister, Orissa Government, who presided over the anniversary of the institute.

We offer our cordial welcome to the following members of the staff who have joined the Visva-Bharati service recently :

Pankaj Coomar Ukil Benerjee, B.Sc., B.L., as Assistant Secretary, Visva Bharati ; Soilesh C. Sen, B.A., as Accountant, Vinaya-Bhavana ; Amarendranath Bose, B.A., B.T. as Adhyapaka of English, Patha-Bhavana ; Sabita Das M.A. as Adhyapika of English in the Patha-Bhavana and Barindranath Maulik, B. Sc. as Adhyapaka of Science in the Patha-Bhavana. Services of Sudhindra Kumar Ghosh have been transferred to the Vinaya-Bhavana where he will hold the post of Office-Assistant.

The following were elected Members of the Visva-Bharati :

Life member :—E. A. Burtt.

Ordinary Members :—Monoje Bhattacharjee, Benoyendrakumar Dam, Pratap Kumar Ghosh, Pranob Roy, Lalit Kumar Mozumdar, Gaetan Fouquet, Niladri Sikhar Basu.

The academic departments at Santiniketan will remain closed for the Autumn recess with effect from Oct. 16th to Nov. 19th, both days inclusive.

SPECIAL EDUCATION NUMBER



VISVA-BHARATI QUARTERLY Vol. XIII, Parts I & II

It is now generally recognised that any national planning that aims at abiding results must give the pivotal position to EDUCATION.

The first step to be taken, therefore, should be to present before the citizens of Free India the various problems connected with educational reconstruction and their solutions as they might have suggested themselves to individual minds working in different spheres of educational activity. The need of a volume compiling the views and suggestions of experts and surveying at the same time what has already been achieved or is being attempted at the moment in the field of educational experiment, seems to be urgent.

The Visva-Bharati Quarterly has taken up this responsible task and is shortly bringing out a SPECIAL EDUCATION NUMBER, which, it is hoped, will throw a flood of light on the two major educational experiments that India has witnessed in recent times: namely Rabindranath's experiment started at Santiniketan in 1901 and Gandhiji's Wardha Scheme formulated in 1937. Apart from a description and comparative estimate of these two main trends, the Special Number will also contain articles bearing on almost all the important aspects of educational theory and practice.

We give below a list of the subjects that are likely to feature in the table of contents: Extracts from Rabindranath's writings entitled Thoughts on Education ; Rabindranath and His Asrama School, Rabindranath's Contribution to Education in India ; Education for Rural India ; Rabindranath's Educational Ideals and the West ; The Place of Music in Education and Culture ; Tagore's Educational Philosophy and Basic Education ; Basic Education ; The Wardha Scheme—A Psychological Analysis ; A New Social Order through Basic Education ; Education in Free India and Its Central Purpose ; Indian Education in Upanishadic

Age ; Education for Non-violence ; Religious Education ; Religious Education In India ; The Place of the English Language in Indian Education ; Some Recent Developments in Adult Education In England ; Adult Education In India ; Education In a Changing Society ; Problems of Teachers' Training ; Art in Schools ; A Primer For Art Education ; Teaching of Art in Schools ; Activity Curriculum ; Education and Social Service ; Education for Woman in Free India ; Montessori System and Basic Education System ; A Descriptive List of Rabindranath's Educational Writings, etc.

The contributors are : Rabindranath Tagore ; Pandit Kshitzimohan Sen ; Hon'ble Sri Sampurnananda, Minister of Education, U. P. Government ; Adhyaksha Nandalal Bose ; Prof. Priyaranjan Sen, M. A., P. R. S., Prof. P. S. Naidu, Head of the Department of Education, Allahabad University ; Dr. K. D. Ghose, M. A. (Oxon), D. Litt., Dip-in-Ed. (Oxon), Principal, David Hare Training College ; Dr. Stella Kramrisch ; Sj. Jnanendranath Chottopadhy ; Dr. Alex Aronson, M. A. (Cantab), Ph. D. ; Sj. Tanayendranath Ghose ; Miss Margaret Barr ; Sri G. Ramachandran ; Prof. Anathnath Basu, M. A. (Lond), Head of the Teachers' Training Department, Calcutta University ; Sri Gurdial Mallik ; Mr. Eric Baker ; Sj. Sunilchandra Sarkar ; Sri R. K. Balbir ; Mrs. Miriam Benade M. A. (Chicago) ; Miss Marjorie Sykes, B. A. (Cantab) ; Sj. Santosh Kumar Bhanja ; Sj. Benodebihari Mukherji, Sj. Pulinbihari Sen and others.

The Special Education Number is expected to come out, enriched with illustrations and vignettes by well-known artists, early in November, 1947. Those whose names occur in the subscribers' list as at September 30th, will receive the Number in the usual course. There will be a limited number of copies available for sale at Rs. 8/- each (post free) to the members of the general public. To ensure securing their copies, those interested should remit the cost in advance and book order from now.

Communications in this matter are to be addressed to MANAGER, VISVA-BHARATI QUARTERLY, P. O. SANTINIKETAN, BENGAL, INDIA.

Editor : Kshitis Roy

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VISVA-BHARATI NEWS

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FOUR ANNAS

NEWS AND NOTES

The Rev. Horace Collins of Calcutta delivered the inaugural address of the Deenabandhu Bhavana for the year on November 24 in the Cheena-Bhavana Hall. The subject of his discourse was "India's contribution to the future of the world".

He began by reminding his audience of the great heritage they have entered into in the traditions created by that "tremendously great soul, who in sublime love, gave himself for his passionate ideals, recovering the greatness of India and her deep spiritual wisdom, not only for India in his own day and generation, but for India and for the world for all time". Among those who sat at his feet and imbibed his spirit, perhaps the greatest of all was C. F. Andrews who often testified to the deep, peace-giving reality he sensed in this place. Pointing to the analogy of the enormous institutions that have been raised in the name of Christ, institutions where little of the spirit of the Master is found, the speaker appealed to the asramites to "let nothing, absolutely nothing, dim in your eyes the ideals of your great Founder. He is with you; do not grieve him by departing from his ideals".

He referred to his presence at the Friends' House in London on Indian Independence Day, where among the names that were greatly remembered of the departed friends of India who had laboured for this day, the most honoured was that of C. F. Andrews.

Among the contributions that India can make to the world he attached the greatest importance to India's sense of the reality of the spirit. He has seen this manifest not merely in great souls, not mainly in Indian philosophy, but in "the integrated, tolerant, simple, sweet ways of life which prevail among the great majority of Hindus, as I have known them." And this is so different from the brittle, artificial and unsatisfying ways of the West that when "I am in England I feel a sense of unbelongingness, mental and spiritual unbelongingness, and I return to that which breathes in the very soil here, as to my home". But India has to realize afresh this distinctive characteristic of her ancient culture, for it is in danger of being lost under the lure of so-called material progress. For there is only one sure foundation for the possibility of a good and free life for all and that is the acceptance of the oneness of the great human family, a oneness in which there is no 'I' and 'thou', but only one and that one the Atman.

In this testimony for the abiding reality and supremacy of the Spiritual, Independent India will be taking her part in the great struggle that is going on in the modern world—the struggle between Dharma and adharma. Quoting Prof. Radhakrishnan he said, "the defeat of the human by the material is the central weakness of our civilisation." If India could produce in these days men who like Rabindranath Tagore and C. F. Andrews embodied the wisdom of the ages, that "it profits a man nothing to gain the whole world and lose his soul," then truly would this land rise to a greatness eclipsing even its greatness of the past and place the world in her debt perpetually."

We are glad to report that the All-India Rabindranath Memorial Committee has constituted a separate body called the Rabindra-Bharati in order to implement their scheme to raise a suitable memorial to Gurudeva in Calcutta. The Rabindra-Bharati proposes to establish a cultural center in the city in that connection. As a first step in that direction the Rabindra-Bharati took over formal possession of a portion of the ancestral Tagore Home at Jorasanko on October 17th. The Rabindra-Bharati proposes to convert this portion, consisting of the premises nos. 5, 6/4, Dwarakanath Tagore Lane and 63, Upper Chitpore Road, into a national museum, a national art gallery, a national theatre, research and planning laboratories for nation-building activities and a hall of international culture.

In connection with the formal taking over of possession, the Rabindra-Bharati observed a tree-planting ceremony in the afternoon of October 17th. Charuchandra Bhattacharya conducted the ceremony and Srimati Maitreyi Devi, Gurudeva's hostess at Mungpoo, planted a bakul tree in the grounds adjoining 5, Dwarakanath Tagore Lane.

Speaking at the function Sri Sureschandra Majumdar, Secretary and Treasurer, Rabindra-Bharati observed that the memorial committee formed soon after the death of Gurudeva had no clear notion of the shape that a permanent memorial to India's national poet would take. After the committee was re-constituted the idea emerged that the dilapidated ancestral house of the Tagores with which the memory of Gurudeva was so closely associated, could perhaps be turned into a fitting place to perpetuate his memory.

But they came to know, Sj. Majumdar said, that parts of the house had passed into strange hands and they had to consider the ways and means of acquiring these portions. This was a difficult task as it involved the question of spending a large sum of money. Thanks to the generous response given by the countrymen to their appeal for funds, the committee was at last able to apply to the Government for acquisition of the premises. After about three years of ceaseless efforts the committee was able to get possession through the good offices of the West Bengal Government. The formal handing over of possession took place a few hours ago.

When they received intimation that morning, Sj. Majumdar continued, of the Government's decision, they thought how best they could commemorate the occasion. It occurred to them that within the short time at their disposal the best that they could do was to observe the simple but beautiful ceremony of tree planting, a function which was very dear to the poet's heart and one that effectively symbolised the idea that the Rabindra-Bharati had in mind. The sapling that they had planted bore within it the promise of foliage, flowers and fruits.

In the same way the idea of a memorial to Gurudeva, on the lines envisaged by the Rabindra-Bharati, had within it the rich promise of a cultural upliftment of the country as a whole.

We are glad to know that in accordance with their programme for the establishment of a National Picture Gallery, the Rabindra-Bharati has already purchased the collection of pictures of Dr. Abanindranath Tagore consisting of about four hundred items. As the gallery is to be located at 5 Dwarakanath Tagore Lane, it will be a real "home-coming" for the pictures.

We have just received a copy of the Report of the Tagore Society of Ceylon for the period October, 1946—September, 1947. The report shows that the Society, inaugurated in 1944, has conducted a fair number of activities within the short span of three years. They have organised public lectures, art exhibitions, dramatic performances and in various other ways tried to forge ahead as a cultural organisation of some significance in Ceylon. It will be remembered that Dr. E. P. Malalasekera and Mr E. W. Kannangara, two of Ceylon's foremost cultural leaders, were deputed as delegates of the Society at the Anniversary Celebrations of the Visva-Bharati last year.

Death has removed a devoted friend and well-wisher of Visva-Bharati. Sudhir Kumar Lahiri breathed his last after protracted illness at his Calcutta home on October 16. A veteran journalist and a pioneer in the field of co-operative movement, Sj. Lahiri was for long associated with the Visva-Bharati as a valued member of its Governing Body. He was indefatigable in his interest in the well-being of this institution, and helped us in every way by his mature advice. A bachelor till the end of his life, he truly dedicated himself to activities of public welfare and his death will be felt as an irreparable loss by the many organisations with which he was actively connected.

We offer our heartfelt sympathies to the bereaved members of Sj. Lahiri's family.

Mahatma Gandhi's birthday was celebrated at Sriniketan in a quiet and impressive manner. The great day was ushered in with the Vaitalik choral early in the morning. Thereafter, for about two hours all the asramites including young children, participated in a general cleaning campaign within the colony compound. The work was done with so much fervour and enthusiasm that not only was the colony rid of all unwanted and unsightly shrubs and bushes (which produced twenty cart-loads of materials for compost manure) but a number of drains and stagnant pools were cleaned and kerosenised within the short period.

In the evening the students of the Sikshacharcha-Bhavana and Siksha Satra organised a meeting where various aspects of Gandhiji's life, activities and philosophy were discussed.

The Director of Agriculture, Animal Husbandry and Fisheries, Mr. S. K. De, I. C. S., accompanied by a host of high-ranking officials of other Government Departments and allied Directorates as well as by the Registrar,

Co-operative Societies visited Sriniketan and Santiniketan towards the middle of November. After a two-day tour of inspection the party met in a conference with the representatives of the Visva-Bharati to review the activities of Sri-niketan, specially in the sphere of Agriculture, Fisheries and Soil Conservation Research, and to consider the lines of its further development. Significant results are expected to emerge out of this conference. Incidentally, this visit was the first of its kind since the inception of the Institute of Rural Reconstruction and we hope we will have a series of such contacts in future.

The 26th Anniversary of the Visva-Bharati will be celebrated at Santiniketan on the 7th Pous, 1354 B. S. (December 23, 1947).

The Varshika Parishat (Annual General Meeting) of the Visva-Bharati will be held on Wednesday, December 24 at 9. a. m.

Dr. Abanindranath Tagore, who has served in the capacity of Acharya, Visva-Bharati for two terms, is due to retire at the end of the current calendar year. Owing to his continued ill health, he has signified his inability to accept office for yet another term, and has recommended that our Upacharya, Her Excellency Mrs. Sarojini Naidu, might be elected to that high office. Her Excellency in her capacity as the President-elect will preside over this year's Annual General Meeting and Convocation.

His Excellency Sri Chakravarti Rajagopalachari, Governor of West Bengal, and the Hon'ble Maulana Abul Kalam Azad, Minister of Education, Union Government, are also expected to participate in the function.

We offer our cordial welcome to Dr. John Haynes Holmes of the Community Church, New York City, who has been appointed Rabindranath Tagore Memorial Visiting Professor to Indian Universities by the Watumull Foundation. Dr. Holmes, who is accompanied by his son, Dr. Roger Holmes, Professor of Philosophy Mount Holyoke College for women and by Mr. David Watumull, arrived in India in the early part of October. His mission to India will be furthering the cause of friendly understanding and cultural co-operation between the peoples of the United States and India.

As announced previously, Dr. Holmes has kindly agreed to include a visit to Santiniketan in his itinerary. We are looking forward to his presence and participation in the forthcoming Anniversary Celebrations.

It will be remembered that, owing to the unsettled situation in the country, it was decided to abandon holding of the Annual 7th Pous Fair (Mela) last year. The Mela, we are glad to say, will be held this year with its traditional programme of entertainments.

We are glad to report that Adhyapaka Fa Chow of the Cheena-Bhavana has been appointed a lecturer in the University of Allahabad. He will be entrusted with organising a course of studies in Chinese language and literature in that University. Adhyapaka Fa Chow has been in Santiniketan for a number of

years, first as a student and then as a teacher of Chinese. While in the Cheena-Bhavana, he conducted valuable research in Sino-Indian Studies and some time ago submitted a thesis on Philological problems for being admitted to the Doctorate degree of the University of Bombay.

Adhyapaka Y. Y. Yang has taken over charge of the Tai Chi-Tao Library in the Cheena-Bhavana from Adhyapaka Fa-Chow.

Rev. Santi Bhikshu who was for some years a research scholar in the Cheena-Bhavana has recently been appointed a Research Fellow in the same department under the Chinese Studies Scheme sponsored and financed by the Ministry of Education, Chinese Government.

Rev. Fa Fang, a recognised authority on Chinese Abhidharma and an Adhyapaka of Buddhism, has left the Cheena-Bhavana and is now on his way to China where he will take up the work begun by his Guru, the late-lamented His Holiness the Abbot Tai Hsu.

Rev. Pai Wei, who has been with us for some years past, as a research scholar, is taking Rev. Fa Fang's place as an Adhyapaka of Chinese Buddhism.

We are glad to report that the All-India Hindi-Sahitya Sammelan have honoured Pandit Hazariprasad Dwivedi by awarding him the current year's *Mangalaprasad Paritoshik* for literary criticism on his study of *Kabir*. The book has already won the encomiums of scholars all over the country and the Sammelan have done well to put their official seal on this informal recognition by offering the well-known award to him. We congratulate Dwivediji on his being the recipient of this outstanding honour.

The All-India Oriental Conference have elected Pandit Hazariprasad Dwivedi to preside over the Hindi-literature Section at their annual celebrations to be held at Darbhanga during the coming Easter.

A valuable treatise on the Hindu laws of inheritance, as prescribed by the Mitakshara system, entitled *Mitakshara : Daya-Vibhaga* by Pandit Sukhamoy Bhattacharya Sastri Saptatirtha, has been added to the list of research publications brought out by the Visva-Bharati. The treatise gives a Bengali rendering of the original slokas from Yagnavalkya Samhita together with annotations by Vijnanesvara. Variant readings of the text have been given in the form of footnotes. The book has been enriched with a learned introduction bearing on a comparison of the Mitakshara and Dayabhaga systems. The difference between the current laws of inheritance and those prescribed by the Dayabhaga system has also been fully discussed. The book is priced at Rs. 8/- (postage extra) and will be available at the Visva-Bharati Publishing Department.

Our Publishing Department have been able fully to maintain their excellent record in book-production. The quality and quantity of their output remain unimpaired inspite of the heavy odds that they have had to face. The 23rd volume of Gurudeva's works, *Rabindra Rachanavali*, has been brought out and

publication of books in the Knowledge of the World (Visva-Vidya Samgraha) Series has continued according to plan.

Fresh editions and reprints of some of the works of Gurudeva have also been made available. Two well-known books by Acharya Abanindranath—*Pathe Bipathe* and *Alor Phulki*, which were long out of print, have been reprinted. Another welcome reprint is Ajitendra Chakravarty's *Rabindranath : Kabya-grantha Pather Bhumika*, an introduction to the study of Gurudeva's poetry.

Adhyaksha Anilkumar Chanda went to Sambalpore on the invitation of the Sambalpore College and gave an address to its students, on Oct. 5, the subject being "The Task Before Us".

The Second year Botany students under the direction of Adhyapaka Kanailal Mukherjee went to Calcutta on an educational excursion (Oct. 13 and 14). Among other places they visited the Botanical Garden at Shibpur and the commercial section of the Indian Museum.

The students of the asrama with the help of the Mahila Samiti raised a sum of Rs. 415/- for the redress of the flood-stricken people of Chittagong. The money was forwarded to Mrs. J. M. Sen Gupta.

Adhyapaka Khagendranath Bhattacharya delivered an extension lecture on the Economic Problems of Free India on October 7th at Dwarik.

Adhyapaka Sisirkumar Ghosh has been invited by the Nagpur University to deliver two Extension lectures at Nagpur, under the auspices of the University.

The lectures which are entitled "Mystics and Society" and "Aldous Huxley" will be delivered on December 12 and 13 respectively.

Immediately before the Pujahs the workers of Sriniketan presented a dramatised version of Gurudeva's story Rasmonir Chhele on the stage. Dramatisation of the story was done by Charuchandra Bhattacharya. The tragic note of the theme combined with the high standard of acting, left a deep impression on the minds of the audience.

As usual, the close of the summer term was marked with a series of dramatic performances. Rainer Sumati staged by the Mahila-Samiti brought many new talents to limelight and was eminently successful. The Patha-Bhavana students acquitted themselves well in Muktadhara, which they staged under the direction of Adhyapaka Lalitkumar Majumdar. The rendering of the dance-drama Shyama by the students of the Sangita-Bhavana was highly successful.

The Ananda Bazar, a traditional feature of the community life at Santi-

niketan, came off this year on October 11. The students of all the departments participated and set up tastefully decorated shops and stalls in Gour-prangana. Handicrafts made by young boys and girls, consisting of clay models, wood work, papier mache work and ornaments made out of the flowers of the season were presented for sale. The shops which catered refreshments and served hot and cold drinks attracted groups of customers till late in the evening. Apart from a show of magic feats, there was a highly successful ballet representation of the historical anecdote of Princess Samyukta's Svayamvara by the students of the Kala-Bhavana. The most interesting feature of this performance was the actors' deliberate mimicry of the characteristic movements of puppets in a marionette show. The Siksha-Bhavana students celebrated the occasion by presenting an opera show based on Bhusandir Math, a story of fantastic humour by the eminent humorist Rajsekhar Bose, which the students themselves dramatised and set to music. It was a welcome novelty and was very highly appreciated.

Adhyapakas Bibhutibhusan Gupta, Upendrakumar Das and Nagendranath Chakravarty were in charge of this year's Ananda Bazar. Their estimates show that out of the total sale-proceeds on that day a net profit of about Rs. 375/- has been made. This sum, as in previous years, will be utilised for charitable purposes.

An exhibition, which lasted for seven days, was arranged in the Havell Hall on the eve of the last Autumn vacation. Besides the work done by the Kala-Bhavana students and staff, the drawings, paintings and craftwork done by the students of Patha-Bhavana formed a special feature of the exhibition.

A number of sketches drawn by Adhyaksa Nandalal Bose, during his visit to Gopalpur in the last Autumn vacation were shown through the Epidiascope after the reopening of the institutions at Santiniketan.

Some students of the Patha-Bhavana have started a journalistic enterprise of their own. They are bringing out a bi-monthly magazine, one for each season. The first two issues, one for the rainy season and the other for autumn have already come out. The magazine is entitled *Sphulinga* or the Sparks, and is edited by Alokranjan Dasgupta with Madhusudan Kundu as associate editor and Amartyakumar Sen as manager. *Sphulinga* has all the familiar features of a proper magazine—essays, stories, news, editorial notes etc.

A Veterans' team composed of past celebrities of Mohun Bagan Athletic Club visited Santiniketan on Sunday, October 12th and played an exhibition football match with the Students' XI of the Visva-Bharati. The Veterans won by the narrowest possible margin.

The exchanges were more or less even and the game was played in a fairly fast pace. Some of the players of the Veterans' team gave glimpses of their old form. Satu Chaudhuri, it seems, has lost none of his old brilliance which ranked him to be the best out-side left in the country for more than a decade. His solo runs down the touch-line and well-placed back-centres were a treat to watch. K. Bhattacharya, the Captain of the Indian team to Australia initiated many a fine movement and kept Chaudhuri fed with perfect through passes. Dr. Sanmatho Dutt, the Skipper of the Indian team to South Africa, was a tower of

strength in defence and it was mainly due to his superb positional play that the scoring efforts of the home team proved abortive. A. Ganguli (Paltu) was as resourceful as ever and besides taking part in most of the attacking manoeuvres, he scored the all-important goal of the match. T. Shome (Bagha) was his old usual self at centre-half.

Mr. U. Kumar, wizard of the Indian Football ably supervised the game. Mr. S. Sarkar (Habul) of the Shield-winning team of 1910 accompanied the team as manager. The teams :

Veterans' XI :—N. Mukherjee ; Dr. S. Dutt and S. Dutt (jr) ; P. Banerjee ; T. Shome and S. Chatterjee ; S. Das Gupta (Paltu) ; A. Ganguli (Paltu) ; A. Deb, K. Bhattacharya and S. Chaudhuri.

Students' XI : Visva-Bharati—B. Ray ; C. Das and S. Mukherjee ; S. Guha, B. Pal and S. Rajan ; R. Ray (jr), S. George, P. Guha Thakurta, N. Mukherjee and R. Thakur.

A party of students from Santiniketan went to play a football match with the Government College team at Sambalpore (Orissa). The team was led by Prabir Guha Thakurta (Sikshabhavana) as Captain and consisted of footballers drawn from all the Departments at Santiniketan.

They played a match with the College on Oct. 5 and lost by 3 goals to 1. Next day they played with the Sambalpore United Eleven and lost by 3 goals to 0. The team though defeated, composed as it was of very young students,—four of them being below 15—was by no means disgraced. During the last few years for a variety of reasons, the standards of field games have gone down very low in the asrama and we are happy to note that the visit of our football team to an outside station has already created great enthusiasm among the students and it is our earnest hope that before long we shall again have a team which will worthily maintain the great tradition of Santiniketan in the field of sports. The team was the guest of Sambalpore College and the Principal, Sri G. S. Das took great pains to make the visit as interesting as possible. The party took advantage of their presence at Sambalpore to visit the site of the Hirakud Dam.

We played the following friendly football matches with visiting teams in the month of September :

- 21.9.47. Scottish Church College : 4 vs Visva-Bharati : 1
- 25.9.47. Burdwan School Team : 1 vs Patha-Bhavana : 5
- 28.9.47. Jadavpur Engineering College : 1 vs Visva-Bharati : 0
- 29.9.47. Behar Agriculture College : 1 vs Visva-Bharati : 1

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VARSHIKA PARISHAT : 1947

The Visva-Bharati Parishat, Annual General Meeting of the Visva-Bharati was held on December 24, the second day of the anniversary celebrations at 9 a. m. The Amrakunja which was the venue of the meeting was tastefully decorated with *alpona* for the occasion. Different enclosures were allocated to different categories of people who attended the meeting. The installation of microphones made it possible for every one in the huge assemblage to hear every word spoken on the dais. The function, which continued for more than one hour and a half, was conducted in an atmosphere of perfect solemnity.

The function commenced when Rathindranath Tagore, Nandalal Bose and Surendranath Kar received in the midst of the blowing of conches, the President-Elect Her Excellency Srimati Sarojini Devi, His Excellency Sri Chakravarti Rajagopalachari and Dr. John Haynes Holmes on their arrival, and escorted them to the dais. The proceedings were opened by the singing of the Opening Hymn with all the members standing. Thereafter the Karma-Sachiva read the following letter from Acharya Abanindranath Tagore :

"I offer my greetings and welcome to the members of the Visva-Bharati assembled at the Annual General Meeting. My body is worn-out with age. I had to bear the heavy burden of the Visva-Bharati in my frail health during the last several years. My advanced age was unsuited for the responsibility. And yet I could not but respond to your invitation to presidentship, especially because Rabindranath was my Gurudeva—not through blood relation alone but also through the initiation that he gave me in the domain of art and letters. He was a real Gurudeva to me and I owed it to his memory to nourish and foster the Visva-Bharati which in many ways was a child of his own creation.

Owing to age and ill-health I beg of you to relieve me of my responsibility. My congratulations are due to the Samsad that they have decided to elect Her Excellency Srimati Sarojini Devi to succeed me to the high office of Acharya. They could not make a wiser or better choice. I regret my ill-health prevents me from attending today's function. Otherwise it would have been my pleasure and privilege personally to instal her to that seat of honour. I send her my best wishes and congratulations from afar and I have every hope that under her wise guidance the work of the Visva-Bharati will go from success to success."

On Her Excellency taking the chair, the *Sankalpa Vacana* or the Ideals of

the Visva-Bharati were recited. The Karma-Sachiva then presented the following Report of the activities of the Visva-Bharati for the year 1947 :

Visva-Bharati completes another year. On our festive day of anniversary, a day which we observe as a symbol of yearly fulfilment and also of progress towards the great ideal laid before us by our Founder-President, it is our privilege to welcome our well-wishers and seek their blessings for our future guidance and support. We have to-day, in our midst, eminent guests from abroad and some of our greatest leaders of thought and culture : to them I offer Visva-Bharati's welcome and tribute of affectionate regard. Dr. J. H. Holmes, scholar and humanist is here. A true representative of the spiritual tradition of the West, he has consistently stood up for the rights of man and for India's freedom in the modern age. His Excellency Sri Chakravarti Rajagopalachari who is guiding the governance of our province of West Bengal with sagacity and wisdom has graced Santiniketan to-day with his visit. We have also here with us, on this auspicious occasion, our Upacharya Her Excellency Srimati Sarojini Devi, the Poet of Indian nationalism who has voiced our deepest aspirations. We begin our anniversary with their benedictions and with the active goodwill of all those, from far and near, who have joined us in these celebrations.

Before I pass on to a brief review of the year's work, I have to pause here a little to convey our deepest respects and heartfelt thanks to our Acharyadeva, Srijut Abanindranath Tagore, who to-day, of his own wish, relinquishes the high office to which on two successive occasions, the sadasyas of the Visva-Bharati had unanimously elected him. We would have loved him to continue in office but growing age and failing health prompted him to seek retirement and we could not deny him the rest and quiet to which in the evening of his life he is entitled. May he long continue to be with us. On his suggestion, we have unanimously proposed that our present Upacharya Srimati Sarojini Devi should be our next President. I am only anticipating events by offering her, in advance of the official announcement, a very hearty welcome to her new office. We assure her of our loyalty and our allegiance. We shall hope that even in the midst of her busy preoccupations she will find time to give us the benefit of her illumined guidance and direction and inspire us for the implementation of the aims and objects of the Visva-Bharati.

During the year that we have completed, Visva-Bharati has maintained and in many ways extended its creative work in the sphere of education, fine arts, research studies and in the domain of rural welfare. Vidya-Bhavana, which embraces a wide area of scholarly and cultural activities and seeks to represent the integral and co-operative civilisation of India and the East, has deepened its inter-provincial and Asian affinities. This it has done through discovery and restoration of mutual relationships which had lain buried in the annals of

forgotten history, in scholarly treatises and literature that we are translating and retranslating from Tibetan and Chinese texts. Not only are western methods of collation and research being used, but our scholars are also working with Western collaborators in unravelling the lost traces and in discovering the foundations of thought and work which unite Asian and world civilisation. Our artists in the Kala-Bhavana are also exploring the fundamental links of art, both of the East and the West with the same object in view. This was one of the supreme tasks set before us by our Founder-President under whose auspices the Cheena-Bhavana, Hindi-Bhavana, the Departments of Islamic and Zoroastrian Studies as well as the Departments of Fine Arts and Music had begun their work from the inception of Visva-Bharati. The scheme of Deenabandhu-Bhavana had also originated during Gurudeva's life-time. He had always kept the inspiration of the spiritual West near to the heart of this Institution and had won the devoted co-operation of friends like C. F. Andrews and William Pearson from the early days of Santiniketan. Deenabandhu Bhavana named after C. F. Andrews will give shape to the deeper traditions of Western thought and culture and be a vital factor in the growth of Visva-Bharati. We have in contemplation the establishment of a Dakshina-Bhavana in order that the cultural gifts of South India can be brought nearer to us through scholarly and literary exchange and through artistic reciprocities. Thus we proceed towards our great ideal of making Visva-Bharati the home of cultures both of the East and the West and more particularly of India, a centre which can truly be called an epitome of Indian civilisation offering to our visitors the reality of our manifold unity and the rich diversity of India's creative mind. I may here mention that we continue to receive scholars and artists from different parts of Asia and Europe and that our centre is in intimate touch with our ex-students and workers who keep our united ideals alive in countries like China, Java, Sumatra, Malaya, Siam, Burma and Ceylon as well as in the Western countries. We have also been sending members of our own staff and students to other lands, and now that the War is over, we hope to resume our contacts with Western humanity unimpeded by external difficulties. Now, with freedom gained for our country, we shall look forward to improved facilities and to an altogether new level of initiative and varied co-operation. From almost the very beginning of Santiniketan, close upon fifty years ago, our founder-President visualised this new era of freedom and federation, he lived and worked for this achievement and expressed his ideas in a great number of writings even though the prospect of Asian cooperation and of international federation was then distant and non-existent for most of us. We have, I am sure, reason to remember his untiring efforts with gratitude, and feel the full weight of our responsibility in the light of his great vision while we stand on the threshold of historic fulfilment.

For details of work done in the academic departments like Vidya-Bhavana, Kala-Bhavana, Patha-Bhavana, Siksha-Bhavana and Sangita-Bhavana I would refer to the reports of these respective departments. But at this hour we need, I believe, to stress the basic implications of our work in Visva-Bharati. All our studies and cultural activities derive their significance from the ideal of humanity which they seek to express, and in an age of technological pursuit and analytical intellect it is perhaps necessary to ponder as to how these could be harnessed to the values which serve our supreme ends. Visva-Bharati has accepted the task of achieving a true commingling of the scientific mind and the ideals of civilisation, and however meagre our resources or whatever the nature of our inadequacies, we must, in all our departments cohere to the central principle which has given shape and purpose to our educational centre.

Our Publishing Department, the Granthana-Vibhaga, continues to give its full support to our cultural and educational activities. The serial publication of the Founder-President's works which has continued in spite of the various difficulties standing on the way of book-production these days, is in itself an achievement. *Rabindra-Rachanavali* have already earned the admiration of all lovers of Tagore literature for the scrupulous care and scholarship with which they are edited. We have published, besides, a fairly large number of general knowledge books and text-books—all calculated to advance the cause of education through the mother-tongue. Thus, the Granthana-Vibhaga has not only succeeded in maintaining its programme of activities, but has also been able to extend them to fresh fields.

Sriniketan and Silpa-Bhavana have kept close to the heart of village India, and while administering to rural needs—through the small area which it has been the privilege of the Rural Reconstruction Department to serve and organise—we have not been unmindful either of the methodology and scientific outlook of modern West or of the peculiar background and nature of our own village problems. We have remembered the finer social traditions of India, so particularly stressed by our Founder-President, and looked upon agriculture not only as a specialised activity but as part of the complete rural life which embraces many aspects of the material, moral and social well-being of the village people. If we have been able to demonstrate through our own efforts, that rural life is a unity which can be nourished and developed as a whole, through education, health services, economic and agricultural advancement, we shall have done something useful for our country and for humanity. Our efforts, I can assure you, continue to bear fruit, and whether in the sphere of adopting scientific means for cultivation and augmentation of our soil resources or in building up health co-operatives, agricultural banks and adult education centres or in the introduction of arts and crafts in the villages we have been untiring in our efforts at Sriniketan.

The position of women in the rural areas has particularly engaged the attention of our women workers, and a comprehensive plan for social regeneration is there in the forefront of our activities.

For success in our endeavour and the renewing inspiration of faith we need your help, we need the utmost cooperation that our great national leaders, our national government and our colleagues all over the land, can extend to us. We have taken up a national and human responsibility of great purpose and magnitude and we shall need all the help and support that individuals and organisations can grant us for the fulfilment of our common aspirations.

Thereafter the Convocation ceremony was held and the Adhyakshas of the different departments presented before the Acharya students of their respective departments who had qualified for the diploma. The *snatakas* were blessed by the Acharya with a twig of Saptaparni leaves while Pandit Kshitimohan Sen recited Vedic verses suited to the occasion. Altogether thirtyseven candidates, sixteen from the Kala-Bhavana, four from the Siksha-Bhavana, four from the Sangita-Bhavana and thirteen from the Lokasiksha Samsad, were declared eligible for the diploma.

Dr. John Haynes Holmes, the principal speaker for the occasion then addressed the gathering on Rabindranath as a World-teacher. A summary of his discourse is given below :

Whatever be the barrier of language, Rabindranath had shown that communion was always possible in the level of the spirit. The great poet had said that the spirit was with the spirit whether in the East or in the West. It was with the idea of bringing the two hemispheres together in the realm of the spirit and culture that Rabindranath founded his Visva-Bharati. This made him one of the greatest men of India and therefore one of the great men of all places and all times. The Visva-Bharati is what we in America would describe as the lengthened shadow of a great man.

My generation has lost the world and the new generation is charged with the task of finding it and then serving it. No generation has met such a challenge as the new generation that is going out in the world. It is up to the young generation to meet this challenge.

In my own country we would not have called an occasion like this a convocation. We would have called it significantly enough, the commencement of the world task. On such an occasion we should not look to the past with congratulation, but look rather to the future to receive its challenge and answer it. And no one is better equipped to do so than the graduates of this University. The Visva-Bharati is a shrine before which they have worshipped the memory

of a great man, and they are now charged to carry his teachings to the wide world.

As I recall my association with Rabindranath, which began quite early in my life in America, and later matured into close intimacy, I am reminded of a temple which a devotee wishes to enter. I first saw him speaking at a New York theatre before a great audience. I was sitting in the very last seat of the last gallery and even from that distance I felt the radiation of his divine personality. Here was perfect dignity combined with perfect beauty. Here was a towering personality who projected his influence into the souls of many and many a people. This was a rare experience. The second occasion when I met Rabindranath was at a reception given in the house of a mutual friend in New York. That was the first time when I heard the poet reciting some of his own poetry. The last time I met him was at his invitation at the hotel in which the Poet was putting up. As we discussed the tragic condition of the world I remember the dark shadows which passed over the face of the Poet.

His was a world not of escape but a world full of life and fight against the forces of darkness. The talks revealed to me certain secrets of that great life which might appear as a paradox. Here was a man who had met Infinity and dwelt with Infinity and therefore knew the insignificance of human life as set against that background. Here again was a man who felt a loving concern for humankind whenever and wherever it became subject to injustice and oppression. On the other hand, he had the innocence of a child and therefore could write stories and poems for little children.

Tagore's was the most lordly, majestic and commanding personality, in whose presence I had ever lived. If ever there was a man alive who spoke of the spirit with authority, it was Tagore. And no one could be more humble than Tagore in matters of the spirit. This combination of contradictory qualities constituted perhaps the causes around which lay the source of his great genius as an artist and a poet.

In his appearance, in his garments and in his actions Rabindranath was an Indian to the very core. The native language was his chosen language and he used this as the vehicle of his thought and spirit. He was a devotee of Indian culture. He loved it from the most ancient to the modern times. He worked not only to enrich but also to preserve that culture. He made India a temptation for the modern world. He was a vital point of India's very great national movement for independence. He served the national cause in his own characteristic way and by his own life. He kindled the light that led the footsteps of millions of men and women. The life of Tagore stands out like a statue of courage. It is the example of one of the greatest men of India who loved his country and worked hard to make it free. The never-to-be-forgotten and drama-

tic repudiation of knighthood offered to Tagore by an English king reacted on all countries of the world. It was a kind of transcendental gesture of India. After this renunciation there came to him an honour which was greater than could be conferred by any man or government. The world realised that here was a universal figure, a man who was not only great in his own literature but in the literature of the world.

Tagore had the supreme spiritual gift. Because Tagore found the language of the soul he understood humanity as humanity. And because he understood and loved humanity he could understand the West as well as he understood the East. He realised that East and West must be brought together. Tagore, in other words, had the vision of one world and having realised that vision of one world in his soul he did not find any reason why it should not be understood by every other soul.

Rabindranath found the West to be a home of Imperialism and Imperialism is the enemy of Brotherhood and Peace. He understood the menace of militarism which was destructive of mankind. Rabindranath denounced the evils of Imperialism and militarism and warned that the West must rid itself of these evils in order to be true to the legacy of its past.

Rabindranath understood that in the language of music and literature there is no enmity between man and man. Art produces no imperialism. Literature knows no imperialism, music recognises no militarism. Culture is free and culture of every man is a part of the universal culture of mankind. We understand art, literature and music as things of beauty which we produce together and there lies the secret of the unity of mankind.

In his later years Rabindranath became a pilgrim and a messenger of world-culture, which was the secret of the union of the East and the West. He travelled to faraway Japan, revolutionary Russia, to England and to America with the message that men were one in the mind and the spirit and they should come together in brotherhood and peace. That he failed in that mission and the world crumbled to pieces in his lifetime and he saw the dark shadows of the war, was not his fault. It was the fault of the imperialistic and militaristic world that men did not listen and accept the truth of the message of Rabindranath who was the purest spirit of modern times.

His Excellency Sri Chakravarti Rajagopalachari addressed the *snatakas* as follows :

At the very outset I would like to warn the graduates who have received their diplomas today not to be tempted by the words of praise they may listen to here or from abroad. They should try and become worthy of the praise in the real sense. I would particularly ask the boys to remember the advice contained

in the slokas of the Upanishads which have been quoted to them earlier. The students have in these slokas the best convocation address that they might hope to receive in any university. They have imbibed a pattern of behaviour in this institution created for them by the poet and I hope that they will behave and conduct themselves in that pattern and make others follow the same.

The Visva-Bharati is a temple of peace and a place of world synthesis. I hope that the graduates who go out from this place would continue in the same spirit of service which this institution has initiated. I congratulate the professors and those in management for the manner in which they are carrying on their work.

We are passing through difficult times, difficult in every respect. The onslaught of various patterns of behaviour and culture, of various literatures and various governments, is around us. In the midst of this impact of conflicting forces we have decided to carry on the work of peace and truth and thereby advance our Indian culture. It is no use looking back wistfully to our past. We cannot speak in the accents of our forefathers in the present context. We may learn to read Sanskrit but we cannot speak in the language of the 'rishis'. I say therefore that our task is very difficult indeed. We have to strike a balance between the traditions of the past and the tendencies of the future. That compromise must be based on a spirit of accommodation and understanding and not on the spirit of dogmatic assertion. We can achieve this harmony solely and truly in the way we conduct our lives.

Our young people should possess in their very lives the patterns of work and behaviour which have been left to them by the rishis and at the same time maintain in full vigour the ways of life which have come to them in the modern context. That is what Gurudeva strove to inculcate, and the students of Santiniketan must preserve that *attitude* of receptivity. I do wish that the graduates of this University would build up a new culture, which, while it would embrace all that was best in our past, will include the best gifts of the present and so prove to be a forerunner of the future.

In course of an inspiring address the Chairman of the meeting Her Excellency Srimati Sarojini Devi said :

Last year I have been more or less a guest and a visitor. But today my role has changed. So long the Visva-Bharati had the benedictive guidance of a very great artist and a great man. But Acharya Abanindranath has had to retire due to old age and he has now handed over to me his own crown. It remains to be seen how far I can prove myself to be worthy of the crown as long as I happen to continue in my high office.

You have just heard Dr. Holmes giving his exposition of Rabindranath's teachings. Dr. Holmes has come from far-away America and has brought with

him a valuable message of fellowship to India. It is very proper that he should be with us today ; the ideal of this institution includes the West even as ancient India extended her hospitality to cultures of the various races and nations. Dr. Holmes has raised the question as to what right he has to speak about the poet. Anyone having the same respect and admiration that Dr. Holmes has for Rabindranath, has the inalienable right to speak on his greatness. Dr. Holmes has referred to the lordliness of the poet, to the reaction his poetry had on Western mind. From my own personal experience I can bear testimony to this great reaction which beset Europe after the appearance of *Gitanjali*.

A great many years ago when I was touring Central Europe I was asked hundreds of questions about Tagore. In Budapest what I saw was that a new edition of Tagore which had just been published, was possessed by every patient in a hospital where I was undergoing treatment. The writings of Tagore had a universal appeal because Tagore had a universal mind. I wish that in our own understanding, in our own appreciation and in our own lives, the memory of this great man would continue to live for ever, if 'ever' could be measured in human terms. Rabindranath would live as long as his great work lives and I do not see why the Visva-Bharati should not go on and get on.

When Rajaji mentioned the rishis he meant the thoughts and ideals of ancient India which the rishis symbolised. We must study these great ideals and try to follow the traditions built round them even if we have to translate and transmute them in the idiom of the present-day world. We cannot discard our ancient heritage. Nor can we better our great culture by merely reviving what was moribund or what was dead. But if we do wish to honour in our own lives the deep movements and the great truths that cannot die, we should refashion our heritage in the modern context for our own generation and make them valid. That, I say, is the meaning and secret of progress and revival.

We speak today of those living in Free India. I am sorry I do not speak as though I were in Free India. We are living today under the shadow of the flag which is the promise of our freedom still unrealised. We are living under the symbol and prophecy of a banner that is to be implemented and a promise that has to be fulfilled. It is the duty of our young generation to implement that promise and to create conditions for its fulfilment. The flag that was unfurled has brought the tragedy of bloodshed and hatred in its immediate wake. But if we are to believe that this terrible tragedy was naturally an aftermath, we are mistaken. It is only an accidental and not an integral part of the promise and prophecy of our freedom. It has no doubt retarded peace and darkened the very first page of the history of our freedom. But do not let us be dismayed or disheartened. Let us not condemn or hate ourselves.

We must look on ourselves and on India in the context of world affairs and

world events. We are sorry that we have shed blood whether directly or indirectly, that we have killed our brothers and presented a sorry spectacle of a free India before the world. But we are, we claim, as innocent as the others are. I believe that these accidental things, howsoever terrible in themselves, are part of our heritage in the present world. It is not we but time and circumstance and the inexorable result of living in this world, which is at the back of this ruin and chaos with which we are surrounded everywhere in the present-day world.

Let us rise above sorrow and frustration—emotions which instead of raising us drag us down. Let us look to the morrow. I have never believed in looking back to things that brought us so low. That is damnation of the spirit which does not know how to rise above its own faults and follies. We have to rise above all evils that are in us or around us. We have to create a new world and recreate the old.

Knowledge is necessary, science is necessary, philosophy is necessary, and art is necessary too. These are things of the mind and the spirit and are not the monopoly of the few. They are the integral qualities that build up man. But knowledge is worthwhile only when it becomes life, culture and the very blood-stream of one's being. Knowledge must help us conquer fear and become God. Men like Tagore and Gandhi have had the vision of the godhead of the soul. They have realised that it is because of fear that man remains mortal. Fear builds barriers between man and man. Fear makes us disown responsibilities of life and so become limited.

I want you young people to rise above the common fear of humanity, to become God. The best way to show reverence to godhead is to become gods yourselves. It is not enough to say I am a sinner, God forgive me. We have to say we conquer sin and therefore we are divine. We pass on our ideals of the spirit, our dreams, our achievements to posterity because we cannot die though our body might be burnt in the cremation fire. That is the teaching of Rabindranath, that again is the teaching of Gandhiji. That is the inspiration of all those who created for us our civilization and our culture. Remember that man must not be limited and freedom does not exist so long as mankind imposes a limitation upon itself. Freedom admits of no limitation whatsoever. Limitations should have no meaning for us. Ours is a world to inherit. Ours is a tongue which is the cumulative experience of all countries and is a part of our inheritance. I want you to go and interpret abroad Life and Culture, and go forth as messengers preaching the great doctrine of India's spiritual and cultural life to the world. I want today that all of us should pledge ourselves not to revive the glories of India but to create a renaissance of India's freedom. I want you to carry its message to the world and through every action, every speech and through every life to speak of India's greatness and beauty to the world.

The first portion of the meeting concluded with Sudhiranjan Das offering a vote of thanks to the Chairman and to the other distinguished guests and the singing of the Santiniketan School song.

The Parishat then adjourned for the business portion of the meeting over which Satyendranath Ray presided nominated by the Chairman. The Parishat adopted the Audited Accounts and Balance Sheets for the year 1946-47 as drawn up by Mrs. N. C. Chakravarty & Co., Incorporated Accounts who were appointed Auditors to the Visva-Bharati for the year 1948.

The Chairman then announced that the following had duly been elected to the offices mentioned against their names :

Acharya—Her Excellency Srimati Sarojini Devi.

Artha-Sachiva—Debendramohan Bose.

Sadasyas of the Samsad—Tapanmohan Chatterji, Kshemendramohan Sen, Surendranath Kar, Nihar Ranjan Roy and Hiran Kumar Sanyal from General Constituency ; Anil Kumar Chanda and Sailajaranjan Majumdar from Santiniketan ; Tarakchandra Dhar from Sriniketan ; Prafullachandra Sen from Asramika Sangha.

The Parishat adopted the amended regulations of the Sangita-Samiti (Music Board). The proceedings concluded with the chanting of the Santivacana.

The following students, who had duly completed courses of studies prescribed by their respective departments, have been declared eligible for the award of the Visva-Bharati Antya Diploma :

Kala-Bhavana : Kripal Singh Sekhwat, N. Krishna Reddy, Krishnabala Asthana, Jitendra Kumar, Muktipada Banerjee, Asiskumar Maiti, L. T. Kariyawasan, Meera Chattopadhyaya, Manorama Mitra, Sudhindra Gupta, Ramnivas Verma, Prativa Sengupta, Purnendu Paul, Kironbala Barua, Baidyanath Sengupta, K. G. Subrahmanyam ;

Sangita-Bhavana : Arati Gupta, Parimal Home, A. R. Hamidul Haque, Prafulla Das ;

Siksha-Bhavana : Jitendra Singh, A. Krishna Nair, Kunchangi Chandrasekhariah, K. Muthu Venkataramana ;

Lokasiksha Samsad : Basanti Basu, Bhudeb Chandra Das, Umapada Nag, Renuka Sen, Rebati Raman Manna, Manoranjan Bhattacharya, Nirupama Ghosh, Bhabatosh Dutta, Nripendranath Roy Chowdhury, Usharani Basu, Champa Chanda, Advaita Chandra Basak, Khagendra Chandra Malakar.

CHRISTMAS IN SANTINIKETAN

Christmas falls every year during the annual Foundation Day Celebrations in Santiniketan and hence is observed in the ashrama with the joyousness and solemnity the festival deserves. This year the ashramites and visitors were peculiarly fortunate in having Dr. J. H. Holmes, the celebrated preacher of America, give the Christmas sermon. The service was taken in a solemn manner by the Rev. Margaret Barr of Shillong, representing British Liberal Christians. Music in Bengali was provided by the Santiniketan choir, while a group of ladies, European and Indian, sang two hymns in English.

Dr. Holmes in a profoundly moving address made the audience feel the loveliness and the greatness of the man, Jesus of Nazareth. He began by admitting that his first impressions on the occasion were negative, as he missed the many familiar associations of Christmas in his own country, like the Christmas tree, the roast-turkey, the plum pudding and the little presents passing from hand to hand. But these, he said, were the accessories and not the necessities of Christmas. And these were compensated for on the present occasion by the wider fellowship he felt with kindred spirits of other faiths, met together in an atmosphere sanctified by the living presence of saintly men who have lived and laboured here.

For himself, he set little store by the historic associations of Christmas, for the date even of Christ's birth is very questionable. Nor had he much use for the theological significance of Christmas, though Christian theology, as enshrining the piety of the vast body of Christendom down the ages, deserved reverential consideration. But what appealed to him, and what he made his audience feel, was the spiritual significance of Christmas. For on the first Christmas day something of stupendous importance happened to the world spiritually. Jesus made the age-old Gospel of Love, a Gospel as old as the Buddha and as new as Gandhi, a living reality among men by his life and his death. What distinguishes his message is the poetry of his language and his radiating personality. Men saw in him, as did the Roman Centurion at the foot of the Cross, 'a Son of God.' "And so he was, and so is your great man, the Mahatma, a Son of God." Jesus was, and still abides as,

A great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call thy brethren forth from want and woe !

Yes ! Thou art still the Life ; thou art the Way
The holiest know ;—Light, Life, and Way of heaven !
And they who dearest hope, and deepest pray,
Toil by the light, life, way, which thou hast given.

VISIT OF INDO-BRITISH CULTURAL AND GOODWILL MISSION

On the 6th of December, the Indo-British Cultural and Goodwill Mission arrived in Santiniketan under the leadership of Swami Avyktananda of the Ramakrishna-Vivekananda Vedanta Society of London. Besides the Swami, it consisted of four representatives of different institutions in England which have for their object the promotion of cultural unity in the international field, particularly between Britain and India at a time when the latter has regained her cultural and political freedom. The Mission in course of their tour have had contacts with various spiritual, cultural, social, and political groups and societies in India and their leaders. On the 7th a reception was given to them in the Cheena-Bhavana Hall on behalf of Santiniketan under the chairmanship of Adhyapaka S. K. George, of Deenabandhu-Bhavana. In course of his speech welcoming the Mission, Sri George dwelt at some length on the need of a cultural understanding between different nations in these days and referred in this connection to the work of Swami Vivekananda, Gurudeva Rabindranath and Deenabandhu Andrews. He pointed out the composite culture of India which had sheltered in its bosom different ideological cultures from ages past and had succeeded in creating a synthesis which came to be known as the Indian culture. He expressed his conviction that cultural synthesis based on the ideal of unity in diversity which was peculiar to India would in no distant future permeate the whole world and bring about a change in its outlook.

* The different members of the mission spoke a few words each explaining the aims and objects of the Societies and Associations which they represented. Their desire to understand India was genuine, and they emphasised the need for closer cultural co-operation in the interest of both countries and of world-peace. All of them reverentially referred to Gurudeva and how his writings had influenced their thoughts and ideas.

Swami Avyktananda, the chief speaker of the evening, began with a tribute to Gurudeva's creative vision of Asian and world unity, revealed in his writings and embodied in the experiment of Visva-Bharati. The meeting of the different races and of world religions on the soil of India was not an accident. Of all the countries in the world today, Russia not excepted, the two which alone could supply the much-needed moral and spiritual foundations for a really democratic life were India and China. At the moment both these countries were in the midst of dangers and difficulties but, he had no doubts, the latent forces of sanity would assert themselves sooner or later. We in India must live and work for the great ideal of unity on all levels of existence. If the young men and women

of the free and rising India could translate into action this idealism of the race, re-discovered for us during the last century, that would be both self-fulfilment and the fulfilment of the highest and immediate need of our age—the unification and further cultural and spiritual development of mankind.

On the 8th December the Mission visited Sriniketan in the morning and in the evening were entertained by the students of Kala-Bhavana with a musical programme. They were shown round the whole institution and evinced great interest in the workings of the various departments both in Santiniketan and Sriniketan. They had a long interview with Rathindranath Tagore the Karma-Sachiva, and had talks with various members of the staff and freely mixed with the students.

The Mission consisted of Miss Vyvyan Jenkins of the Society for Cultural Fellowship with India, Mrs. Margaret Flynt of the League for the Federation of Mankind, Mr. Robert Horniman of the Vedanta Society, and Mr. Bright of the International Animal Service all under the leadership of Swami Avyaktananda who was the founder of the Vedanta movement in Britain and president of the Indian Cultural Unity movement. They left on the 9th for Calcutta leaving a lasting impression of friendship and goodwill behind them.

Swami Avyaktananda, Leader of the Indo-British Goodwill and Cultural Mission to India in course of a farewell message said ; "Visva-Bharati, based on the inspiration of Gurudeva, is a symbol of Indian cultural unity, nay, a symbol of Asian cultural unity, nay, a symbol of world cultural unity. It is an abode of culture, in which a new ideology assimilating the best elements of the East and the West is being formed. It is a great institution in which learning and culture are most happily blended, and a visitor is struck by the modesty and the unassuming nature of the profound thinkers, artists, professors and other workers who have been building this great institution. It has created a unique type for the free India. Our new State and our new economic structure will be in urgent need of a new culture, which will ensure the complete cultural and social freedom of our young men and women, and will enable them to realise "the Self in all, and all in the Self." The mission of Visva-Bharati will be complete when its culture is universalised in India."

CHINA AND INDIA

Dr. Prabodhchandra Bagchi who was deputed by the Government of India to occupy the Chair of Indian History and Culture endowed by the Government of India in the National University of Peking at Peiping returned to India for the winter vacation on Dec. 8th by plane. He has been working in the Peking University since March last and completed his lectures for two terms.

Speaking about the present condition of China Dr. Bagchi said that the whole nation was now passing through a very trying period of its history brought about by the Japanese occupation, civil war and inflation.

"But China as a whole," Dr. Bagchi said, "is bravely and patiently going through this trial as it had done during the period of the war. The intellectual classes, specially the professors and teachers, are hard hit by the increased cost of living and inflation. The Universities also are passing through the most critical time. It was not possible for them to keep the libraries and laboratories up to date, and, besides, many libraries were depleted during the Japanese occupation. The Universities are now faced with problem of replenishing the libraries and laboratories, a problem which has become more difficult owing to the present economic crisis. Various cultural organisations, both American and British, are now helping the Universities and Research Institutions with books and materials and we also have a duty towards China in this direction."

National Peking University is the oldest and the largest in China. It has opened for the first time in China a Department of Oriental Studies in which a large place has been given to the study of Indian languages, both classical and modern, and of the history of Indian culture and philosophy. Dr. Bagchi has been mainly concerned in offering his help to the organisation of this Department. The Government of India have been approached by him to help this growing Department with books and materials available in India so that it may soon develop into a well-equipped Research Department in regard to Indian Studies. Dr. Bagchi intends to tour for sometime in India in order to collect the books presented by various Universities and Institutions in India and to establish exchange of publications between Indian Universities and the premier Chinese Universities, not only the Peking University but also the National Tsinghua University, Central University, Wuhan University, Sun Yat-sen University and the Academia Sinica.

Dr. Bagchi said that he had the good fortune to work with the universally recognised leader of the intellectual renaissance of China, Dr. Hu Shih who is now the Chancellor of the Peking University. "He is a man of most genial

temperament, delightful in conversation, and possessed with the greatest sympathy for our activities and aspirations, and as the leader of the popular literary movement, was closely associated with Gurudeva during the latter's visit to China in 1924. He has always been popular with the students and is wisely guiding them through the present time of trouble and strain. Their destiny and the future of the University education could not be in the hands of a wiser man."

Dr. Bagchi has also been busy in securing facilities for the eleven Indian scholars who have been sent to China by the Government of India under their overseas scholarships scheme. They were all sent by the Indian Ambassador the Hon'ble Mr. K. P. S. Menon to Peiping for their studies and Dr. Bagchi was formally requested to look after them. It has been possible with the help of Dr. Hu Shih to afford our students the greatest amount of facilities for their studies. A committee has been formed with Dr. Hu Shih as its Chairman to help the students. This committee, although sponsored mainly by the Peking University, has also received the ready co-operation of other Universities and Colleges in Peiping. The Chancellor of the National Tsinghua University, Dr. Mei Yi-Chi and the President of the National College of Arts, Mr. Shu Pei-hung (Jupeon) and Dr. Bagchi himself are members of this Committee. A panel of experts has been set up to help our students in researches in their respective subjects and arrangements have been made to teach them Practical Chinese within as short a period as possible. It is expected that all our students will be able to utilise their study period in China to their best advantage.

"The Chinese even in the remotest villages," Dr. Bagchi remarked, "feel happy that we are now a free nation. They do not look upon us as foreigners. They have not forgotten the history of our old relations. They consider us as members of the same cultural confederation which once was a reality and which they believe will again be a reality and conduce to the best interests of humanity. It is therefore our imperative duty to cooperate with them to the fullest extent in preparing the way for a broad-based renaissance of whole Asia and bring them whatever help we can in the present crisis."

ALUMNI NEWS

The Annual Reunion of the former students, teachers and workers of Santiniketan was held on December 23rd at Santiniketan Amrakunja. Dr. Prabodhchandra Bagchi presided over the function. The proceedings commenced with a recital of hymns from the Upanishads.

The following were elected Office-bearers of the Asramika Sangha for the year 1948 : President : Sudhiranjan Das ; Vice-President : Tapanmohan Chatterjee ; Treasurer : Rathindranath Tagore ; Secretary : Niranjan Sarkar ; Asst. Secretary : Anupananda Bhattacharya ; Members without Portfolio : Anathranjan Bose and Amita Sen ; Asramika Sangha's Representative to the Samsad : Prafullachandra Sengupta.

The Sangha decided to invest its Life Members' Fund in adding a self-contained annexe to the Praktani (Ex-Student's House). It was also decided to raise funds for the proposed extension not only from members of the Sangha but also from non members.

Rathindranath Tagore the oldest alumnus of the Sangha has offered to publish a Jubilee Volume, at his own expense in whole or in part, containing short life-sketches of members of the Sangha. Pulinbihari Sen was appointed editor of the volume.

The Annual Meeting in commemoration of the departed friends of Santiniketan was held on December 25th Pandit Haricharana Bandyopadhyaya addressing the congregation elucidated the significance of the word 'Sraddh' and paid homage to the memory of Gurudeva and all departed friends of this institution—students, teachers, workers and well-wishers—who had helped to make Santiniketan what it was today.

Dr. Probodhchandra Bagchi invited the members of the Asramika Sangha to a tea-party on December 25th at Praktani. Each member introduced himself to the gathering and later on Dr. Bagchi gave an extremely interesting talk on the present condition of China and the possibility of strengthening mutual understanding and friendship between China and India through the efforts of the Visva-Bharati. About 80 members attended.

The Annual Meeting of the Calcutta branch of the Asramika Sangha was held on December 9th. The following were elected Office-bearers for the year

1948 :—President : Hitendranath Nandi ; Treasurer—Sibendranath Roy ; Secretaries : Kanteschandra Roy, Suraranjan Chaudhury, Santisree Nag ; Members without Portfolio : Navakanta Barua ; Sanat Banerjee ; Pulinbihari Sen ; Arundhati Ghose ; Suchitra Mukhopadhyaya ; Ajitkumar Roy and Sarojranjan Chaudhury.

Two members of the Sangha were selected to be sectional presidents for the annual conference of the Prabasi Bangiya Sahitya Sammelan which held its session in Bombay towards the end of December, 1947. They were Syed Mujtaba Ali—Rabindra Literature Section and Santideva Ghose—Music Section. Nirmalchandra Chatterjee was invited to read a paper on Gurudeva.

We congratulate Dr. Sasadhar Sinha on his appointment as Director of Publications under the Ministry of Information, Government of India. Dr. Sinha was among the earliest group of boys who came to Santiniketan as students of the Brahma Vidyalaya. We wish Dr. Sinha all success in his new sphere of activity.

We offer our cordial welcome to Ranjit Roy, an Ex-student of the Siksha-Bhavana, who has been appointed assistant to the General Secretary, Visva-Bharati.

We are glad to know that Monimohan Mukherji, who was an Adhyapaka in the Patha-Bhavana for a number of years has been awarded a scholarship by the Government of India for advanced studies in Statistics and has joined the Birmingham University.

We note with pleasure that Gupteswar Singh, an Ex-student of the Siksha-Bhavana, has joined the Doctorate course in journalism in the Syracuse University, New York State.

NEWS AND NOTES

The Pous Utsava was held this year in the midst of unprecedented jubilation and public enthusiasm. Seventh Pous which is hallowed by the memory of Maharshideva's initiation and which marks the anniversary of the Santiniketan Asrama and of the Visva-Bharati, seemed to take on a new significance on this occasion of its first observance in Free India. A record gathering including a large number of Visva-Bharati members, ex-students and visitors from all over India assembled at Santiniketan to pay their homage to the memory of Maharshideva and Gurudeva and to take part in the celebrations. Happily enough, it was possible to make adequate arrangements for the innumerable guests who came and an efficient volunteer organisation helped the functions to be conducted successfully in an orderly manner.

The day's celebrations began with a Vaitalik procession at dawn, followed later on by a divine service in the mandir. Pandit Kshitimohan Sen addressed the vast congregation the overflow of which had to find standing accommodation outside the precincts.

In explaining the significance of the occasion Pandit Sen described how years ago the Maharshi seated himself under the ancient Chhatim tree nearby and lost himself in contemplation, how the broad and genial environs of the place helped open before his eyes the vision of a spiritual retreat—an asrama. The principle of joy that he discovered on that happy day continued to hover and brood all over the place till it was recaptured by Rabindranath and made the vital basis of his Vidyalaya.

"Today the asrama has grown much bigger, but inspite of all its varied commitments and pursuits, it can never deviate from the central principle of joy and peace and lapse into the drabness and dissipation of city life. Santiniketan still stands and will ever stand as the shrine of Peace and Love and send out its message to all people far and near, to come and worship the *Santam, Sivam, Advaitam*."

It will be remembered that the annual fair (Mela) which forms a prominent feature of the Seventh Pous celebrations could not be held last year on account of the unsettled conditions then prevailing in the country. This year, however, the Mela was held with great success. Streams of village people came to see the Mela and many of them made the mela-grounds their home for three whole days. Never previously had such a fascinating and varied programme of

entertainment been offered to our rural visitors. 'Kavi' performances during daytime were followed in the evening by a splendid exhibition of fireworks specially arranged for the occasion. Then came the free Cinema-shows and whole-night 'Jatra' performances. This programme of entertainments continued for three days and nights. Nor was this all ; there were the Santal sports and dances as usual and a very interesting demonstration of lathi play by Sri Pulin Das and his party was arranged on the second day.

We wish to take this opportunity to thank the authorities of the Indian Red Cross and R. W. A. C. who gave us valuable help for the occasion. Thanks to them it was possible to take both prophylactic and preventive measures and administer first aid to the injured. We are grateful to the Indian Red Cross also for a number of tents which they loaned to us. The Department of Industries, Bengal opened a demonstration stall in the Mela grounds which attracted a large number of interested spectators. Almost all the principal dailies of Calcutta and news agencies sent their special representatives, correspondents and photographers to 'cover' the occasion. Thanks to these visiting journalists the anniversary celebrations received their due share of public notice. The Calcutta station of the All-India Radio recorded in full the proceedings of the Annual General Meeting of the Visva-Bharati.

The seventh Annual General Assembly of the Sino-Indian Cultural Society was held in the Cheena Bhavana compound under the Chairmanship of Her Excellency Srimati Sarojini Devi, the Vice President of the Society, on December 24th at 4 p. m. Mr. Horace Alexander addressed the meeting. Dr. P. V. Bapat, the Acting Director of the Cheena-Bhavana welcomed the President, the Chief Guest and the members of the Society. Goodwill messages from His Excellency Dr. Tai Chi-Tao, the President of the Examination Yuan of the National Government of China, Dr. Lo Chia-lun, the Ambassador of China in India and from Prof. Tan Yun-Shan, the Honorary General Secretary of the Society now in China, were read by Dr. P. C. Bagchi. Dr. Bagchi also delivered a personal message of goodwill from Dr. Hu Shih, the Chancellor of the National Peking University. Anilkumar Chanda read the Annual Report on behalf of Rathindranath Tagore, the General Secretary of the Society.

A second lecture under the auspices of the Deenabandhu-Bhavana was given by Mr. Donald G. Groom of the Society of Friends, working in Hoshangabad, C. P. In introducing the lecturer, S. K. George conveyed the congratula-

tion of Santiniketan to the Society of Friends on being awarded the Nobel Peace Prize for the year. Mr. Groom in his talk on "Friends Round the World" gave a short survey of the work of the Friends in various parts of the world that has justified the award. He pointed out at the outset that many friends of Friends, who were not members of the Society, were associated with Friends in these Services. The services which have won recognition were organized and supported by the two Committees the British Friends Service Council and the American Friends Service Council. Work through such committees was a recent development of Friends' activity, necessitated by modern conditions. Primarily such services were the result of concerns felt by individuals and groups for human need of various kinds. These concerns arose out of the religious convictions of members of the Society of Friends and their faith in an element of goodness, "that of God" in everyman.

The services of the Society fall under three categories :

1. Relief works called forth by emergencies like famine, flood, riots and wars. Such services were rendered in Europe after the first war, in India, China, Ethiopia and other countries.
2. Permanent service work, in education, cooperative agriculture and production, medical work etc. China, India and Madagascar are among the countries where such work is carried on.
3. Quaker embassies or centres of work for international understanding and fellowship. Such centres are found in Paris, London, Berlin, Oslo, Prague, Calcutta, Delhi, Rasulia and Vienna.

He ended by saying that true peace is to be attained through men and women everywhere responding to the highest values they know, expressing them in life and action. Such work is not limited to Friends and it is the desire of Friends that in expressing themselves in service they may serve as a challenge and an encouragement to men and women of goodwill everywhere in the fight of Light and Truth with Death and Darkness.

The Indian Society of Agricultural Economics held their eighth session at Sriniketan at the invitation of the Visva-Bharati. The Conference was opened on December 26th with an address of welcome to the delegates by Rathindranath Tagore, Chairman, Reception Committee. The inaugural address was given by Srimati Renuka Ray. The Hon'ble Sri V. L. Mehta, Minister for Finance, Government of Bombay presided. A detailed report of the conference will appear in the next issue of the News.

The Rabindra Bhavana received the following gifts during the period May to November, 1947 :—

Letters written by Gurudeva

From Mrs. Andre Karpeles : Thirteen original letters in English to the donor written during 1923-1931. One original letter to the donor's husband, M. Hogmann.

From Dr. Amiya Chakravarty : Two Bengali letters to Sudhir Kumar Acharya Chowdhury.

From Surendranath Kar : One original Bengali letter addressed to him.

From Kamala Roy : Sixteen original letters to the late Nepalchandra Roy. Two original Bengali letters to Kalipada Roy. Copy of a Bengali letter to Nepalchandra Roy. A typed letter in English to the Maharaja of Burdwan under the signature of Gurudeva.

From Narendradath Bose (through Suresh Chandra Mazumdar) : An original Bengali letter to the wife of Balendranath Tagore. Two original Bengali letters in which the names of the addressees do not appear.

From Sudhir Chandra Sarkar : A book containing copies of letters written to Kadambini Debi.

Manuscripts in Gurudeva's handwriting.

From Kamala Roy : An introduction to Pramatha Chaudhury's Rayater Katha. Ms. of Gurudeva's symbolic drama, Achalayatan.

From Visva-Bharati Office : One file containing official correspondence and notes and writings of a miscellaneous nature.

Pictures Record etc.

From Pratima Devi (Tagore) : Twelve copies of photographs of Gurudeva's house-boat 'Padma'. Two negatives of the same.

From Visva-Bharati Music Board : Fourteen gramophone records of Gurudeva's songs.

Purchased from Dhirsingh Nahar . Three old pencil sketches by Gurudeva.

Books

From Abel Alarcon : Bolivian translation of Gitanjali by him.

From Fa Chow : Best stories of Tagore, rendered into Chinese by the donor.

From Ibrahim Hoyi : Turkish editions by himself of Fruit Gathering, The Crescent Moon, The Gardener, Hungry Stones and Gitanjali.

From Mohanlal Bajpai : Hindi editions by himself of Naukadubi and portions of Lipika entitled Meelan and Pancha-patra respectively.

From Upendranath Bhattacharya : A copy of Rabindra Sahitya Parikrama written by himself.

From Shib Krishna Dutta : A copy of Rabindra Sadhana written by himself.

From Dr. Sachin Sen : A copy of Political Thought of Tagore written by himself.

From Tapanmohan Chatterjee : A volume of the periodicals Bharati and Valaka for the year 1267 B. S.

From Amulyaratna Gupta : A copy of the Poetical Works of Coleridge presented to Gurudeva by "Akshaybabu" in Agrahanay, 1880.

From M. Haider Chowdhury : A copy of Upanishad Brahma, 1st Edition.

Other letters, MSS etc.

From Hemnalini Mitra : MSS. of Rekhakshar Varnamala by Dwijendranath Tagore. One original Bengali letter by him to Dinendranath Tagore. One original Bengali letter by him to Surendranath Tagore. A Baul song with its translation by Dwijendranath sent to Gurudeva. Two original Bengali letters of which one is in verse by Dwijendranath to Anil Kumar Mitra. A few lines in English written by him (the name of the addressee not given).

From Rathindranath Tagore : Five original letters written by Mahatma Gandhi and Mahadev Desai to Rathindranath Tagore.

An exhibition was held in the Kala-Bhavana during the anniversary celebrations. It attracted a large number of visitors.

The following accessions were made to the Kala-Bhavana collection during the period October to November : -

From Yusuf Meherally — Homelife of Ancient Egyptians.

Notes on the New School Murals.

" Nandalal Bose — Pocket Book of Cartoons.

Earthen Pots from Gopalpur.

Navakanta Barua — Cork-work toys from Assam.

Sri Gobindan = Image of Ganesa carved out of coral.

S. Deva = Circular Playing Cards

Vinodini Devi = Manipuri Smoking Pipe

Amal Datta - Clay Toys

N. Krishna Reddy — An original

„ N. Krishna Reddy — An original painting by himself.

The following have left the Visva Bhārati service : Balakrishna Menon, Bibari Singh and Dhanapati Bagh.

The following were elected members of the Visva-Bharati during Nov., 47 :

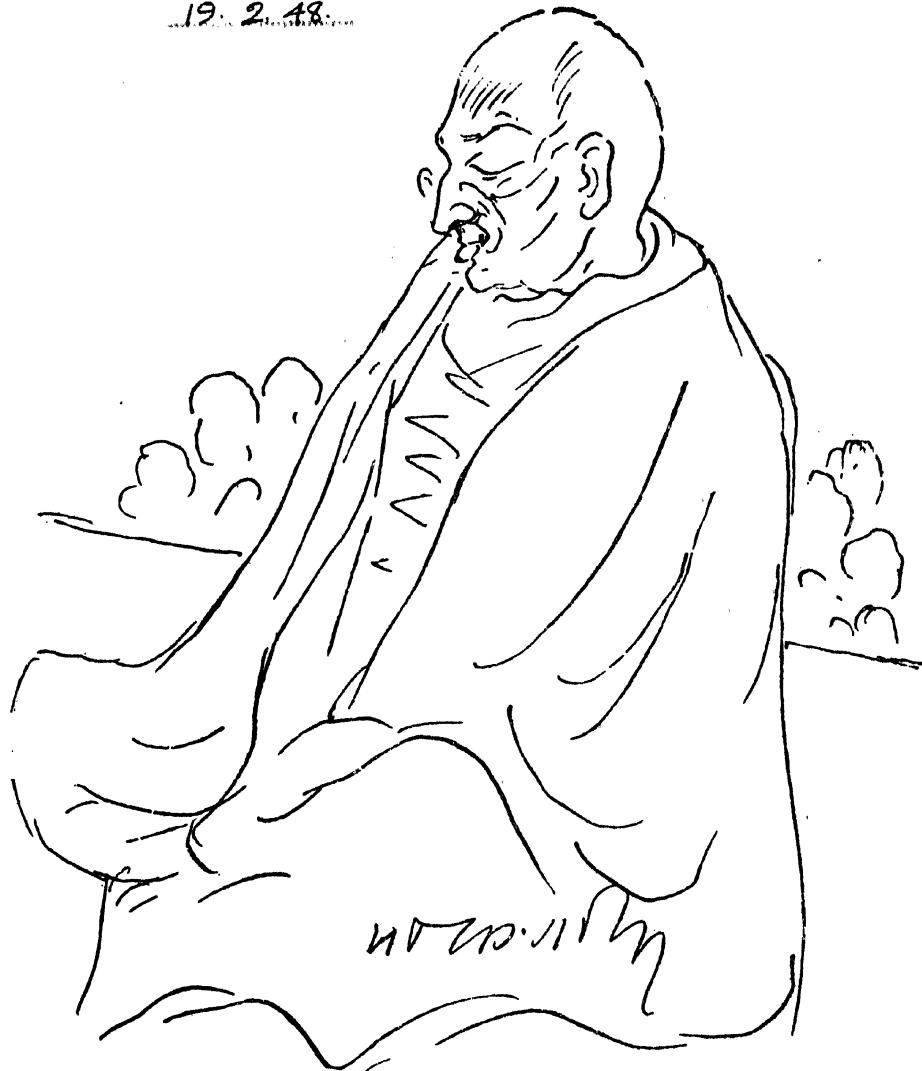
Life Members—Samarendra Chandra Sen, Nalini Mohan Mukherjee and Saroj Bandhu Roy.

Ordinary Members—Jayasree Sen, Shamsul Huda, Pratul Chandra Choudhury, Sudhansu Kumar Chatterjee, Komalata Guha, Lokenath Bhattacharya, Sudhindranath Ghose, Bireswar Sen, Mandira Ghose, Amalendu Ghose, Subhendu Bhushan Dutt, Dhirananda Tagore, Pankaj Chandra Ukil-Banerjee, Dwipendranath Sen, Sabitri Sen, R. Krishnamurthy, B. Srinivasa Murty, Bhola-nath Paul, Subrata Mitra, Bapat Purusottam Vishvanath, Kiran Chandra Chakravarty, Soilesh Ch. Sen.

Editor : Kshitiz Roy

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A Sketch of Mahatma Gandhi drawn By Nandalal Bose during Prayer Meeting at Santiniketan on 20.12.45.

VISVA-BHARATI NEWS

FEBRUARY 1948

of course, where
I am, Santiniketan
is always in my
heart.

yours

Bapu

Last Paragraph of Mahatmaji's Last Letter to Santiniketan dated New Delhi, 27. 12. 47.

GURUDEVA ON GANDHIJI*

But the great soul who achieves victory through the power of truth continues his dominion even when he is physically no longer present. And we all know such achievement belongs to Mahatmaji.

The gift of sacrifice has to be received in a spirit of sacrifice.

Against the deepseated moral weakness in our society, Mahatmaji has pronounced his ultimatum and though it may be our misfortune to lose him in the battlefield, the fight will be passed on to every one of us to be carried on to the final end. It is the gift of the fight which he has offered to us and if we do not know how to accept it humbly and yet with proved determination, if we cheaply dismiss it with some ceremonials to which we are accustomed and allow the noble life to be wasted with its great meaning missed, then our people will passively roll down the slope of degradation to the blankness of utter futility.

The message of non-violence often expressed by him in words and in deeds finds today its final exposition in a great language which should be easiest to understand.

Today, to millions of hearts in India has reached the message of this immortal spirit resting under the shadow of death's door. No barriers could stand in its way, those of distance, of brick and mortar, of hostile politics.

His (Mahatmaji's) great life which to-day luminously reveals itself on a large background has brought to us the message of discovering Man the Great in all humanity...The day has come when human civilization must move forward breaking through the fetters of the ages towards broader understanding based on mutual faith and love.

We know in the Upanishads, God who ever dwells in the hearts of all men has been mentioned as Mahatma. The epithet is rightly given to the man of God whom we are honouring today, for, his dwelling is not within the narrow

The above extracts are taken from addresses delivered at different times by Gurudeva on Mahatma Gandhi.

enclosure of individual consciousness, his dwelling is in the heart of untold multitudes...

Armaments and armies would not have got enough room to take their stand upon, if our weakness had not given them shelter. We have supplied from within ourselves the greatest of the elements of defeat.

Mahatmaji has deliveredd us from this self-made defeat of ours...This spirit of Mahatmaji's life has been infused into the whole country. It is chasing away our faintness. It is this figure of Gandhi the Sadhaka, effulgent with this spirit, which stands on the pedestal of eternity.

Even in the Mahabharat, not to speak of the 'civilized' warfare of the West, we find even *Dharma-Yuddha* to be full of violence and cruelty. Now for the first time perhaps, it has been declared that it is for us to yield up life, not to kill, and yet we shall win!...In the course of unrighteous battle death means extinction ; in the non-violent battle of righteousness something remains over ; after defeat Victory, after death Immortality.

So disintegrated and demoralised were our people that many wondered if India could ever rise again by the genius of her own people until there came on the scene a truly great soul, a great leader of men, in line, with the tradition of the great sages of old...Mahatma Gandhi.

Today no one need despair of the future of this country, for the unconquerable spirit that creates has already been released. Mahatma Gandhi has shown us a way which, if we follow, we shall not only save ourselves but may help other peoples also to save themselves.

Gandhiji has made of this meekness or *ahimsa*, the highest form of bravery—a perpetual challenge to the insolence of the strong...But whether any one of us is or is not capable of rising to the heights of *ahimsa*, accept it, believe in it, we must ; for have we not before us a man who, in the very thick of this modern age, by his own life and example, holds aloft this standard for us to follow ?

IN MEMORIAM : MAHATMA GANDHI

The radio broadcast conveying the fateful message of Gandhiji's death at the hands of an assassin, came to Santiniketan with the unexpectedness of a sudden and stunning blow. It was too unbelievably tragic and yet the message was clear. There was no room for doubt: the precious life had indeed been snatched away. The whole ashrama was summoned to the Gour Prangan. Dusk was falling. The air was tense with foreboding. Slowly the students, staff and other residents of the ashrama took their place under the shadow of the flag-pole.

Only the other day, they had seen the tricolour hoisted high in the same place. The flag had fluttered gaily—a symbol of the joy and pride of Free India. Hundreds of bright faces had welcomed the new dawn—their eyes lit up with the glow of the morning sun.

The contrast that evening was too sad for words. Heads bowed in unspeakable shame—the congregation stood in solemn silence while Pandit Kshitimohan Sen in a few halting words broke the news of the tragedy that had overtaken the nation. Quite a few in the gathering were reminded how only in December, 1945, Gandhiji had addressed them in the selfsame place. How he consoled us in his after-prayer address in the course of which he likened Gurudeva to a parent bird with outspread wings brooding over its nest. "We all miss the warmth of his protecting wings," he said, "But we must not grieve....All mortals must quit this world one day. Gurudeva has gone, having achieved all that a human being can expect in life. His soul now rests in peace. It is for you now, ...as indeed for all those who are imbued with Gurudeva's spirit—collectively to represent his ideal." These words of hope and courage uttered under the full winter moon, kept ringing in our hearts. These words had now become equally apposite for Bapuji also, and it now remained for us to represent the ideal he had left behind. For, did he not tell us on the same occasion that, "true monuments to the great are not statues of marble, bronze or gold. The best monument is to adorn and enlarge their legacy. A son who buries underground his father's legacy or wastes it will be adjudged unworthy of his inheritance."

It was this fact of our utter unworthiness which Pandit Kshitimohan Sen emphasized when he addressed the congregation the next morning (January 31) during a special commemoration service in the mandir. He likened the death of Mahatmajji to that of Dronacharya in the field of Kurukshetra. Drona, who was

the common preceptor of the warring clans, fell victim to a mean subterfuge much in the same way as the Mahatma. "This is the penalty" said the speaker, "that great men have to pay—they pay it with their blood. Who among them had a peaceful end—neither Ramachandra nor Sri Krishna, neither Buddha nor Jesus Christ. Betrayed by Judas for a handful of silver Jesus died on the cross like a common thief on the mound of Calvary along with two malefactors one on the right hand and the other on the left. And yet at the moment of martyrdom Jesus had prayed : "Father forgive them, they know not what they do." This is exactly what Mahatmaji must be saying now that he sits near the footstool of God—freed from mortal coils.

"Who among us can plead innocence ? Have we not persecuted him by our lack of faith and understanding ? Did we not dupe him with our lip loyalty, while all the time we nursed the serpent of falsehood and violence in our breasts ? The violent hand of the evildoer was strengthened by the evil hidden in our hearts. Each one of us who, at any time had succumbed to the evil of hate or greed in any shape or form, must have had a hand in dealing that fatal blow. The assassin is just a symbol of the spirit of violence rampant all over the country. Violence in thought, word and deed must be eschewed before we can claim the right to pay true homage to Gandhiji's memory.

"We need offer no prayers for the peace of Gandhiji's soul. This peace is his by right. We need not mourn his death, for death is not for one like him. His soul has journeyed from the evil of the mundane world unto the other world of goodness and bliss, from the darkness of hate and passions he has passed on to the land of love and light, transcending death he has ascended the heights of immortality. His deathless soul stands in no need of our homage or prayers.

"It is we, who should, for our own sake, seek deliverance from the sin of his death. And this we can do only by following the luminous example of his life dedicated to love and truth. This day, therefore, is a day of prayer and self-purification. Let us bathe in the waters of repentance and become clean in the spirit. Let us pray for the strength to rise above and beyond the depth of degradation in which we are submerged today. And may the spirit of Gandhiji guide and sustain us in the path of godliness and righteousness for ever more."

Thereafter Pandit Kshitimohan Sen paraphrased and interpreted the inner significance of a hymn from Gurudeva an English rendering of which is given below :

Far as I gaze at the depth of Thy immensity,
I find no trace there of sorrow or death
or separation.

Death assumes its aspect of terror and sorrow
 its pain, only when away from Thee, I turn
 my face towards my own dark self.

Thou All-Perfect, everything abides at Thy feet for
 all time. The fear of loss clings only to me
 with its ceaseless grief.

But the shame of my penury and my life's burden
 vanish in a moment when I feel thy presence
 in the centre of my being.

The service closed with the solemn notes of a requiem. An English rendering of the hymn is given below :

In front lies the ocean of peace. Launch
 the boat, Helmsman.

You will be the comrade ever. Take O take him
 in your lap. In the path of the Infinite
 will shine the Dhruvatara.

Giver of Freedom, your forgiveness, your mercy
 will be wealth inexhaustible in the eternal
 journey.

May the mortal bonds perish, may the vast universe
 take him in its arms, And may he know in
 his fearless heart the Great Unknown.

At the stroke of four on January 31, as desired by the Prime Minister of the Indian Union, Pandit Jawaharlal Nehru the ashrama joined in the prayers held all over the country to mark the time when the last rites were performed in Rajghat on the banks of the Jamuna. While devotional songs were sung and vedic verses suited to the occasion were chanted by Pandit Kshitimohan Sen, the whole congregation offered their last homage to the Great Soul of India whose earthly remains were at that very moment being consigned to the funeral pyre. The prayer-meeting was held in the sacred precincts of the Chhatimtala,

NEWS AND NOTES

The staff of the Publishing Department offered their homage to the memory of Mahatma Gandhi in a quiet ceremony on February 2. The members, including the bearers, assembled in the main hall of the office when Charuchandra Bhattacharya, Secretary, Publishing Department, read extracts from Gurudeva's articles and speeches on the occasion of Gandhiji's historic Poona fast. Extracts from Gandhiji's writings were then read by Kanai Samanta Gunada Mazumdar, Purnendu Ganguly and Jitendranarayan Sen. Eulogies to the great departed by Jawaharlal Nehru, Romain Rolland, Albert Einstein and Satyendranath Datta were also read. The gathering then dispersed after offering silent prayer for two minutes.

In honour to Mahatmaji's sacred memory, the mela, exhibition and all other functions scheduled to be held in connection with the anniversary of Sriniketan were abandoned this year.

The news of Mahatma Gandhi undertaking a self-purification fast, was received at Santiniketan with a feeling of the deepest concern. A special divine service was held in the Santiniketan mandir in the evening of January 16 to join in the countrywide prayer for the success of Mahatmaji's mission for restoring sanity and a spirit of brotherliness among the peoples of Pakistan and the Union.

"In these days of power-politics when science has been made the hand-maiden of war and destruction," Pandit Kshitimohan Sen observed in his address, "the world sorely needs the balancing force which religion alone can give. India with her tradition in matters spiritual, her love for peace and non-violence, was destined to play a very important role in contemporary history. She could by her own example bring the world back to sanity and restore human relations among the nations. This should have been the most significant gift and contribution of Free India to the rest of the world. A war-torn world looked up to India's Mahatma to make this supreme gesture on her behalf. Gandhiji was prepared to offer to the world the elixir of peace. But his own country repudiated him and filled his cup to the brim with blood. In the name of religion which should have been the greatest binding and balancing factor, India has raged a fanatic interneceine war. Brutality has been

unleashed and all human sentiments thrown overboard. India's prestige has gone hopelessly down in the eyes of the world and the shame and humiliation of this, happening in the wake of her newly won freedom, is too tragic for words. It is to do penance for this sin that Mahatmaji has undertaken his self-purification fast. Let us ponder upon this fact and try to realise the supreme sacrifice which Mahatmaji is prepared to make to atone for the wrongs we have done unto our brothers. We have repudiated not only the spirit of India but also the saint who symbolises in his own life and work that spirit. Today we should not waste time in mere words, we should rather in the silence of our hearts pledge ourselves to make Gandhiji's mission come true. He lives if his message lives and it is in his message of love and brotherhood that the world has a promise of enduring peace."

It will be recalled that at the instance of Mahatma Gandhi the authorities of the Visva-Bharati circulated some time ago correct and authentic tunes of India's national songs—Bande Mataram and Jana Gana Mana to all principal papers in Calcutta.

On being intimated of the fact by Rathindranath Tagore, Karma-Sachiva, Visva-Bharati, Mahatma Gandhi wrote as follows in a letter dated New Delhi, the 27th December, 1947 :

Just after the morning prayer I see your letter. I am glad about the notation of Bandemataoram and Jana-gana. I suppose you know that though I talk about notations my ignorance of the language of notation is deplorable. An ignorant man if he is truthful can derive joy by proxy."

His Excellency Sri Chakravarti Rajagopalachari has expressed pleasure "that efforts are being made to popularise the correct and authentic tune of our National Song."

On the 6th of Magh (January 20), which is the anniversary of Maharshideva's passing away, a divine service was conducted in the Mandir by Pandit Kshitimohan Sen.

In the afternoon a meeting was arranged in the precincts of the Chhatrim-tala. Suitable passages were read out from Devendranath's autobiography by students of the Patha-Bhavana and certain salient features of Maharshideva's life and work were discussed by Adhyapakas Khagendranath Bhattacharya and Sunilchandra Sarkar. Sj. Jnanendranath Chattopadhyaya who presided over the meeting explained the significance of Maharshideva's sadhana in the context of the presentday world.

This year's 11th Magh (January 95) mandir service was conducted by Srijukta Indira Devichaundhuri with the help of Pandit Hazariprasad Dwivedi. Readings were given from the sermons of Gurudeva paying homage to the greatness of Raja Rammohan. The significant contributions made by him for the renaissance of Modern India, the way he tried to harmonize the spiritual, cultural and social life of the nation on progressive lines, adhering at the same time to the deeper traditions inherited by the people down the ages, these and similar other aspects of the Raja's character formed the subject-matter of the sermons.

A feature of the service were devotional songs of Gurudeva, set to classical modes, which uplift the spirit and put it in tune with the solemnity of such an occasion.

The birthday of Netaji Subhaschandra was celebrated in the asrama on January 23. The inmates of the asrama assembled in the morning in Gour-prangana where the Tri-colour was hoisted and a tribute of love and homage was paid to the memory of the great son of India in silent prayer. A meeting was held in the afternoon in Sinha-Sadan, where excerpts were read from the writings of Subhaschandra and Adhyapaka Hirentranath Dutt spoke feelingly of his personal indebtedness to the inspiration of his dynamic personality. Adhyapaka Sunilchandra Sarkar, who presided, pointed out how the whole career of Subhaschandra was one of constant growth and self-adjustment and regretted that the country should be denied his presence today when he might be of the greatest service in bringing together the disruptive forces and clashing interests under the all-embracing inspiration of a common ideal. The principal public buildings at Santiniketan were beautifully illuminated in the evening.

On the 18th December last, which coincided with the 2nd of Pous, the birthday of the late Dinendranath Tagore, a memorial meeting was held in the afternoon in his honour in the grounds of the Sangit-Bhavana. This gathering has been held for the last three years successively and it is the earnest desire of the promoters that it should become an annual function at Santiniketan and gradually widen its scope.

At present it is confined to singing a few songs composed by this gifted musician and teacher, and listening to the reminiscences of his friends and admirers of whom there are many still living in Santiniketan. But though this serves to keep alive his memory in an institution to which he devoted his musical talents for such a long period, it is our desire to make it the occasion

for an annual lecture on music, given by some visiting professor of repute, so as to broaden the outlook of our students.

Prabhat Kumar Mukherji presided over the memorial meeting this year.

The Adhyapaka in charge of Deenabandhu-Bhavana attended by invitation a Conference of All-India Pacifists, held at Rasulia, Hoshangabad, during Jan. 17—19. About thirty-five pacifists from all over India—Indian, European and American, and belonging to various religious persuasions, assembled at the Friends' Rural Settlement, Rasulia. Santiniketan was represented also by Dr. Amiya Chakravarty, who gave a very profound analysis of the nature of Pacifism. Other speakers included Dr. Kalidas Nag, Sri J. C. Kumarappa and Sri Aryanayakam. The conference was mainly intended as a preparation for the World Pacifist Conference that is proposed to be organised to meet at Santiniketan next January. Arrangements for it are being made by an executive committee, the moving spirit behind which is Mr. Horace Alexander. Among the preparatory materials that are being put forth the proposed special Peace Number of the *Visva-Bharati Quarterly* is expected to be the most helpful.

A gift of fifteen volumes of Hibbert Lectures to the Deenabandhu Bhavana Library has been received from the Hibbert Trust, London. The thanks of the Visva-Bharati are due, for this kind and valuable gift, to the Hibbert Trustees.

We extend a warm welcome to Dr. Jehangir C. Tavadia, Ph. D. (Hamburg) who has been appointed Professor for Zoroastrian and Iranian Culture in the Vidya-Bhavana. After a distinguished career in his College Dr. Tavadia went abroad to join the Hamburg University where he was awarded Ph. D. degree in 1928, on his paper on a difficult Pahlavi text on religious customs. His later articles and critical reviews both in German and English show his varied knowledge and interest in the different branches of Iranian and allied studies.

The researches made during the war by Dr. Tavadia are available in German only. They deal with the architectural history of the fire-temple, Indo-European fire-rite among the Zoroastrians of Persia, Iranian conception of God and interpretation of the Gathas.

The last mentioned subject is one of great importance and to carry on further work on the subject will be the principal task of our new Professor. Considering the importance of Iranian Studies, which has long since been recognised at Visva-Bharati, we fervently hope that Dr. Tavadia's work in the Vidya-Bhavana will serve to create keen and widespread interest in the subject among scholars and persons interested in Indo-Iranian Culture as a whole.

We are happy to note that at the recent Bombay Conference of the Prabasi Banga Sahitya Sammelan the following persons connected with the Visva-Bharati either as members of staff or as ex-students took prominent part as presidents of the different sections. Pandit Kshitimohan Sen—Rabindra Literature section ; Adhyapaka Benode Behari Mukherjee—Arts section ; Adhyapaka Santidev Ghose—Music section ; Sj. Abaninath Roy (ex-student)—Second day's open session. A resolution passed by the Conference demands that the Harrison Road in Calcutta should be named after Rabindranath Tagore and that statue of his should be placed on the Howrah bridge.

The Hon'ble Sri Vaikunth L. Mehta, Finance Minister, Government of Bombay writes in a letter addressed to Anilkumar Chanda, Secretary, Reception Committee, Eighth session of All-India Agricultural Economics Conference :

"I write this to convey to you in such poor words as I can command how deeply grateful I feel for the great opportunities Sri Rathindranath Tagore, you and your colleagues offered me of getting some first-hand impressions of the spirit of Santiniketan. My only regret is that my day was too short to enable me to see some thing of its varied intellectual and cultural life."

The Karma-Sachiva, Rathindranath Tagore was invited by the Central Government to attend the All-India Educational Conference which held its three-day session in New Delhi from January 16 to 18.

We note with great pleasure that the Government of China presented the Brilliant Star medal to Rathindranath Tagore at a very pleasant function arranged at Calcutta Club on January 26. Another recipient of that honour was Sj. Pranabesh Chandra Sinha, Secretary, Calcutta Art Society, who is an ex-student of Santiniketan. Dr. W. P. Tsai, Acting Consul-General of China, who conferred the medals on behalf of the Chinese Government said in the course of his address how China and India had exchanged cultural missions since the earliest days of history and how the revival of that relationship began with Gurudeva's visit to China in 1924 and the foundation of the Sino-Indian Cultural Society in 1935. In conveying the high appreciation of the Government of China for the inestimable service rendered by Rathindranath Tagore as the General Secretary of the Sino-Indian Society since its inception and also in other ways, the Consul-General paid a glowing tribute to Rathindranath's achievements in that sphere of activity.

In his reply, Rathindranath Tagore said : "I know the honour is conferred on me not so much for any personal virtues but is really meant to be a recogni-

tion of the international worth of the Visva-Bharati which it has been my greatest fortune to serve as its Chief Executive Officer since its inception in 1921. My father had ever dreamt of reviving the old cultural ties between our two ancient lands, and we recall with pride and pleasure that it was he who for the first time built afresh the path along which leaders of thought and leaders of men of both these countries are traversing today, making this union everyday more real and permanent.

"The story of human relationship has hardly anything to rival or even match this union of souls between China and India. The war-torn and jealousy-rift sad world of today would do well to take a leaf out of the annals of Sino-Indian friendship and save itself from a further collapse of its moral basis. No protocols or loudly proclaimed alliances are needed when the hearts of peoples are reared up in sanity and selflessness. We, from the Visva-Bharati, have nothing more to offer to our friends and brethren across the mountains than our deepest appreciation of their culture and civilisation and our warmest brotherly affection."

We are glad to welcome Bilwamangal Bhattacharya, M. A., who has been appointed an Adhyapaka of Bengali in the Patha-Bhavana in place of Anima Sen resigned ; and Durges Chandra Bhattacharya, B. A., Kavya-Tirtha, Vyakarana-Tirtha who has been appointed an Adhyapaka of Sanskrit in the Patha-Bhavana in place of Janardan Misra resigned.

We gratefully acknowledge a donation of Rs. 500 from Sjt. Bankim Chandra Roy of Naihati earmarked for improvements in the Laboratory.

During the first week of January the students of the different departments at Santiniketan went out on excursion as usual. Rajgir was made the common venue for the parties representing Patha-Bhavana, Kala-Bhavana and Sangit-Bhavana. Siksha-Bhavana went to Dehri-on-Sone where they stayed as the guests of Rohtas Industries Co. , Ltd.

We are glad to report that during the last Christmas holidays Pandit Kshitimohan Sen went to Bombay on invitation to preside over the Akhil Bharat Hindi Sammelan.

Pandit Sen, we are gratified to learn, has been appointed a member of the Historical Records Commission by the Government of India.

ALL-INDIA AGRICULTURAL ECONOMIC CONFERENCE SRINIKETAN SESSION

The eighth session of the All-India Agricultural Economics Conference was held at Sriniketan on December 27, 28 and 29, just after the crowded programme of Visva-Bharati Anniversary celebrations. It was meet and proper, every one felt, that the venue of the first session of this conference in Free India should be Sriniketan, where so many years back the poet-seer had sown the seeds of a rural renaissance.

The delegates who came from different parts of India were nearly 100 in number and included Sir Manilal Nanavati, Dr. T. G. Shirname, Dr. S. Chandra-sekhar, Prof. C. N. Vakil, Prof. K. C. Ramkrishnan, Dr. J. N. Mukherjee, Mr. B. R. Shenoy, Prof. S. Kesava Iyengar, Dr. T. S. Ponniah, Dr. S. K. Muranjan, Dr. Hashim Ameer Ali, Mr. S. P. Bose, and Prof. M. L. Dantwala. Among other distinguished persons who attended open session were Mr. Justice S. R. Das, Mr. Sukumar Sen, Chief Secretary, Mr. B. K. Guha, Judicial Secretary to the Government of West Bengal, Mr. S. N. Ray, Chairman, Calcutta Improvement Trust, Mr. Arun Mukherjee, I. C. S., Mr. T. G. Davies, Director of Relief and Rural Rehabilitation, West Bengal, Mr. A. K. Ghose I. C. S., Mr. Satindra-mohan Dev, M. L. A., (Assam), and Sj. Nishapati Majhi, M. L. A., (Bengal).

The proceedings of the Conference began on the 27th morning with an open session that assembled on the Sriniketan Utsava ground which was tastefully decorated for the occasion. Extending a very warm welcome to the delegates, Rathindranath Tagore, Chairman, Reception Committee said :

"Today you meet in the Dawn of Freedom sanctified by a saint and in precincts hallowed by the memory of a poet who dreamed great dreams. May I also add that your hosts are humble workers who, inspired by that great dreamer and encouraged over many years by a friend who has proved to be more than a friend, have striven under difficulties to materialise a dream into a living organism. Some of these have been groping amidst the problems of Agricultural Economics for the past quarter of a century and some have had a hand even in the establishment of the Agricultural Economics Society which you represent."

Speaking about the nature of rural reconstruction work done at Sriniketan and the various difficulties it had to face, Rathindranath said : "Our resources in men and money, by no means negligible, have been infinitesimal when compared with the task which we set out to fulfil. Therefore my friends, we cannot put before you any spectacular success. We cannot point to some great monument

and say, 'Here is the result of our efforts'. No. All that we proudly claim is that we have done our humble best".

Rathindranath added : "Our revered Founder told us many years ago that the future of India lay in the building up of our rural life economically, socially and spiritually, and that is what we have been trying to demonstrate ever since."

Rathindranath concluded his address wishing the Conference all success in its deliberations and the delegates a happy and fruitful time during their stay at Santiniketan and Sriniketan. He said : "Your meeting here this week is, for us at Sriniketan, both a fulfilment and a promise. Today we can safely feel that our voice, lost for so long in the wilderness, is at last heard. The nature of our efforts over the past twenty-five years, so far hardly preceived, is at last being examined. Our idea that the need of rural life is not confined to agriculture or economics, but to health and recreation, art and literature as well, is at last being appreciated. It is these things which bring to us the promise of a new era, not only for Sriniketan, but also for the ideal it represents."

Messages wishing the Conference success received from Pandit Jawaharlal Nehru, Sardar Vallabhai Patel, Srimati Sarojini Naidu, Sj. Chakravarty Rajgopalachari, Dr. Rajendra Prasad, Dr. Prafulla Chandra Ghose, Sj. N. R. Sarkar, Sj. P. N. Banerjee, Sj. Hem Chandra Naskar, Sj. N. Gopalaswami Ayangar and others were read out. Pandit Nehru in his message said : "May the spirit of the great patriot-poet who established his home among the peasants of Bengal give you light and inspiration. I should greatly have liked the opportunity of being present at the conference at Sriniketan.....I need scarcely say however, that I shall follow the proceedings with the highest interest. The Conference will be dealing with problems of basic importance whose solution brooks no delay."

Mrs. Renuka Ray, Member, Indian Constituent Assembly, who inaugurated the conference in the absence of Sj. Nityananda Kanungo, Minister, Orissa, said in the course of her address : "The experts on agricultural economics who are to begin their deliberations here on this auspicious occasion will remember that it is on them that the national State must rely for clear-cut and well-defined guidance in one of the most essential and urgent fields of national reconstruction.....It is only right and fitting that this conference this year should take place here in Sriniketan, where Gurudeva Rabindranath not only dreamt his great dreams, but laid the foundation of agricultural regeneration."

Describing the nature and scope of rural reconstruction activities at Sriniketan, Sm. Ray said : "Though on a small scale, here we see all-round development of the village. The work on one side includes improvement of the village in the sense of initiating public works such as tank excavation, village sanitation, establishment of village schools and the organisation of cultural and

social activities and health co-operatives. But it has gone much deeper into scientific research and experiments in agricultural development in its manifold aspects ; and the collection and collation of agricultural statistics have been initiated here. Problems regarding the improvement of the yield per acre, co-operative efforts in agriculture are being tackled. The provision of subsidiary employment for agriculture through the arts and crafts section has been a special feature of this institution. Here in embryo is the plan which has to be perfected and spread far and wide through the length and breadth of this land."

Referring to some of the vital problems of Indian Agriculture, Sm. Ray emphasised the urgency of wide-spread multi-purpose schemes like the Damodar Valley Project and the Mor Scheme. In conclusion she bade the Conference godspeed and urged that it should view the problems before it in the broad perspective of 'a complete awakening of the national mind' as the Poet-founder of Sriniketan had envisaged.

The Hon'ble Mr. V. L. Mehta, Finance Minister, Government of Bombay, who presided over the session began his presidential address with the following prefatory remarks : "I consider it, indeed, an honour to have been asked to preside...While I feel happy at the thought that I am privileged to do this service in a centre of culture which, exudes the personality of its distinguished founder, the greatest poet-philosopher of modern India, it is but natural that I experience a sense of humility when I contemplate the ideals for which Visva-Bharati stands—'the study of the mind of man in its realisation of different aspects of truth from diverse points of view'. It is a part of this desire to help in building up a new order of society which had its roots deep in the soil that presumably the Institute of Rural Reconstruction was founded at Sriniketan. It is that center which constitutes a link between Visva-Bharati and those anxious to promote the interests of agriculture and of agriculturists Agriculture is the basis of our national economic life ; and in planning for its progress and prosperity, let us plan keeping our gaze fixed, always, on the high ideals to serve which Visva-Bharati was founded".

The President then went on to say, that the suggestions he had to offer on this occasion might be wholly misunderstood by economists, technologists and administrators alike unless they were viewed in the light of two fundamental considerations, namely that the whole employable population should be at work and that its productivity should be as high as possible. Explaining the significance of these two principles and urging their importance in the context of the present politico-economic situation in India, Mr. Mehta said : "We want to usher in a social order in which not only is no section of the population left to die of hunger but in which no individual should be left with an income which is below the level of subsistence. This objective we wish to achieve by means of action

along lines which help in building up an equalitarian classless society, the twin watchwords of which are economic self-sufficiency and the *dispersal*, and not concentration, of political and economic authority."

Mr. Mehta admitted that this was a harder task—this building, for permanence, a democratic state—than the building up of an authoritarian State as in Russia. But still he would urge the acceptance of the aforesaid principles, because, he said : "We shall be false to those who have laid the foundations of a Free India if, deterred by its immensity, we flinch from the task or forsake the paths by which they won freedom for us."

Mr. Mehta pointed out that in any plan of increased production the provision of irrigation facilities must feature prominently. But while the construction of canals could be advocated as a long term measure, it might be advisable to undertake, forthwith, the construction of a chain of wells and the promotion of a number of minor irrigation schemes. The major irrigation schemes involve delay and great expenditure. They tend to put a premium on the growing of cash crops by capitalist farmers and gradually weed out the small-scale farmer.

Mr. Mehta was neither in favour of power-machines in preference to the plough and bullock, nor could he advocate the extensive use of fertilisers. Power-machines he contended, were ruled out, our primary concern being 'to distribute limited and unexpanding resources among the largest possible number of human beings'. Moreover, the machine either when it works or is scrapped, contributes nothing to the soil, as the animal does. And as regards artificial fertilizers, it may before long come to be considered as one of the greatest follies of the industrial epoch as observed by Sir Albert Howard.

Speaking of necessary agrarian reforms Mr. Mehta endorsed, on the whole, Sir Manilal Nanavati's suggestions as incorporated in the Report of the Famine Enquiry Commission, the most important among these being that : (1) All lands should be owned by the State ; (2) Cultivators should be given occupancy rights ; (3) These holdings should be economic units and (4) lands should be cultivated by the owners themselves. For this purpose mere legislation would not suffice. Organisation of the farmers would be necessary and that might, Mr. Mehta suggested, take the form of co-operative farming, an experiment which has been certified to have been successful by the deputation recently sent by the Union Government to Palestine. Another alternative was the scheme of joint-village management as expounded by Mr. Tarlok Singh. Except in so far as co-operative farming represents in theory voluntary effort, there is little to choose between the two schemes and either form could be introduced under State initiative.

Mr. Mehta concluded by giving a warning regarding rural indebtedness which has shown very little amelioration inspite of the supposed profits of the

farmers in recent years and by stressing on the need of a well-thought-out plan of co-operative credit and marketing. Compulsion in the implementation of all these schemes, Mr. Mehta added, might produce harmful results. The traditions of the country, the marked individualistic tendencies of the rural people might be respected or tolerated for the time being and yet the State might reserve the right to ensure that cultivation is carried on on a basis which is consistent with efficiency.

The meeting came to an end with a vote of thanks to the president, Mr. V. L. Mehta and to Mrs. Renuka Ray, proposed by Anilkumar Chanda, Secretary, Reception Committee.

The time at the disposal of the Conference was fully utilised and frequent discussions were held on all the three days. Important papers bearing on vital issues of Agricultural Economics were read. The subjects chosen for discussion included Agricultural Wages and Systems of Payment, Village Administration and Panchayats, Pressure of Population on Agriculture and Agrarian Reforms initiated by Provincial Governments and States.

In the course of his speech which concluded the conference, Sir Manilal Nanavati said : "It has been a pilgrimage for us to visit Santiniketan and Sriniketan. I am particularly sorry that time has not allowed me to enter fully into the spirit of the whole organisation so very carefully planned and executed by Gurudeva- I would very much like Sriniketan's activities to develop and prosper. Possibly it is the only institution in India which devotes attention both to research and to the practical development of rural areas. This work must continue and expand from year to year."

A reception was arranged at Uttarayana in honour of the distinguished delegates and visitors. They were taken round Sriniketan and Santiniketan and full facilities were given to them to examine personally some of the experiments conducted under the guidance of Sriniketan. A very interesting symposium on Planning and Gandhiji's Village, in which some of the distinguished economists took part was arranged at Santiniken on 28th evening. A programme of musical entertainment also was specially arranged at Santiniketan for them. An afternoon tea party was arranged by Birendramohan Sen at his residence in honour of the delegates. The success of this session of the Conference was largely due to the efforts made on that behalf by members of the Reception Committee with which several prominent citizens of Bolpur town were associated. We offer them our grateful thanks. Our thanks are also due to Jyotiprasad Bhattacharya who was all through the moving spirit of the Committee.

VICTORY TO VICTIM

The Man of faith moves on along pitiless paths strewn
with flints over scorching sands and steep
mountainous tracks.

They follow him, the strong and the weak, the aged
and young,
the rulers of realms, the tillers of the soil.
Some grow weary and footsore, some angry and
suspicious.

They ask at every dragging step,
'How much further is the end ?'
The Man of faith sings in answer ;
they scowl and shake their fists and yet they cannot
resist him ;
the pressure of the moving mass and indefinite
hope push them forward.

The days pass,
the ever-receding horizon tempts them with renewed
lure of the unseen till they are sick.
Their faces harden, their curses grow louder and
louder.

Someone from the crowd suddenly stands up
and pointing to the leader with merciless finger
breaks out :
'False prophet, thou hast deceived us !'
Others take up the cry one by one,
women hiss their hatred and men growl.
At last one bolder than others suddenly deals him a
blow.

They cannot see his face, but fall upon him in a fury
of destruction
and hit him till he lies prone upon the ground his
life extinct.

Suddenly they become still and gasp for breath as they
gaze at the figure lying dead.

The women sob out loud and men hide their faces in
their hands.

A few try to slink away unnoticed,
but their crime keeps them chained
to their victim.

They ask each other in bewilderment,
'Who will show us the path ?'

The old man from the East bends his head and says :
'The Victim'

They sit still and silent.

Again speaks the old man,
'We refused him in doubt, we killed him in anger,
now we shall accept him in love,
for in his death he lives in the life of us all, the
great Victim.'

And they all stand up and mingle their voices and sing,
'Victory to the Victim.'

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FOUR ANNAS

NEWS AND NOTES

Santiniketan observed the Ashes Immersion Day on February 12th with due solemnity. The *Vaitalik* party went round the ashrama at dawn singing one of Gurudeva's hymns to peace (বরিষ ধৰাৰ মাঝে শান্তিৰ বাৰি). Later in the morning a demonstration of sacrificial spinning was given in the *Amrakunja* by a number of students and residents. A special exhibition of posters drawn by Nandalal Bose (at the instance of Gandhiji for the Haripura Congress) was arranged in the Kala-Bhavana Havell Hall.

A meeting of the Samsad (Governing Body) of the Visva-Bharati was held in the afternoon to place on record the Visva-Bharati's sense of loss and bereavement at the passing away of Gandhiji. Her Excellency Srimati Sarojini Devi, our Acharyadevi, sent the following message for the condolence meeting :

"In profound and reverent gratitude and sorrow we offer our humble homage to the memory of our illustrious leader Mahatma Gandhi whose many generous benefactions to Visva-Bharati were emblems of his deep and tender affection for Gurudeva its Founder. In the entire annals of human relationship, there are few stories so moving and inspiring as the record of the beautiful and abiding friendship between Mahatma Gandhi and Rabindranath Tagore. Like twin flames of a single lamp the spirits of the singer and the saint will for ever illumine the path of knowledge for generations of disciples of Visva-Bharati so dear to both."

The Samsad adopted the following resolution with all the members standing in silent homage :

"On behalf of the staff and students and all who have been associated with Santiniketan and Sriniketan, we render our homage to Mahatma Gandhi, whose tragic death has spread grief throughout India and across the whole world. We recall his several visits to Santiniketan, his close friendship with Gurudeva and other builders of our work, and his constant interest in the welfare of the institution. We are convinced that the inspiration of his life and his high and searching moral teaching will not die. We pray that we may be worthy of the faith that he showed in the ideals which Santiniketan

and Sriniketan exist to serve : the attraction of Visva-Bharati, said Gandhiji on his last visit here in 1945, "must be moral and ethical." We can never forget these words."

A memorial prayer-meeting was held in the evening in the mandir. Pandit Kshitimohan Sen offered *sradh* prayers in an atmosphere of peaceful calm. The prayer concluded with the solemn notes :

Far as I gaze in the depth of Thy immensity
I find no trace there of sorrow or death or separation.

Madame Andree Karpeles, well-known art-critic of France and a long-standing friend of India, writes in a letter addressed to Rathindranath Tagore :

"We cannot help sending you our deepest sympathy for the death of Mahatma Gandhi. At a time when most people seem only occupied with material problems, it is in a way consoling to read all the letters we receive from friends who are not specially interested in India, but for whom that death has been a real blow. Even in uninteresting newspapers one reads long articles about it. It seems that he held a great place in the heart of the people here and that he represented for them a symbol of Hope and Peace. You must all be upset about it—and we want you to know that every wave that upsets your Indian Ocean comes and beats upon the shore of our Mediterranean and that the echo of these waves is repeated in our hearts. His influence and the one of Gurudeva will increase, as centuries pass by, just like the influence of Christ and other prophets."

To mark the Ashes Immersion Day the Granthana-Vibhaga has published in book-form the articles and addresses of Gurudeva on Gandhiji. The book contains a pencil sketch of Gandhiji by Nandalal Bose and reproduction of a photograph of Gandhiji at Santiniketan by Sambhu Shah.

The proceeds of the book will be donated to the National Gandhi Memorial Fund.

The Editor, Visva-Bharati Quarterly makes the following announcement :

Proposals have been made for a world meeting of pacifists in Santiniketan in January, 1949. As preparatory material for this Conference we had planned to bring out a Special Peace Number of the *Quarterly*. The original intention of the organizers of the Conference was to provide an opportunity for leading Pacifists of the World to meet Mahatma Gandhi and to seek for more light on

how to promote peace through the Non-violent Way of Life in a world threatened by the forces of violence.

Although Gandhiji is no more, the plans for this Conference are still being continued. As a matter of fact, now that he is gone, the burden is all the greater on those responsible for the conference and those who cherish the ideals of the departed leader, to make the Conference worthwhile and significant for the world. It is an opportunity and a challenge to confront the world again with the undying message of this latest Apostle of Peace whose living voice will no more reverberate over the Indian scene.

For us the call is threefold. We want to present in this number which in reverent homage we wish to call the Mahatma Number, a survey and conspectus of the Mahatma's contributions to the cause of World Peace, statements and appraisals of his manifold solutions of the problems of human conflict and of his programmes for constructive pacifism.

Further we want to provide a forum for Pacifists of the World to discuss traditions other than Indian and experiments other than those of the Mahatma in humanity's slow evolution towards the ideal of peace and brotherhood. We would also like that the possibilities and limitations of modern organizations for World Peace and World Order should be discussed with insight and vision.

Lastly, we would like to record and pass in review the story of the epic friendship between the Mahatma and Gurudeva, and the intimate and inspiring association of Gandhiji with Santiniketan.

The Mahatma Memorial Number is expected to come out in October, 1947 to synchronise with the birthday anniversary of Gandhiji.

Mr. Horace Alexander was at last able in February to pay his long-promised extended visit to the ashrama. He had planned to come as early as September last, but the tragic events in India consequent on partition had made heavy demands on this Friend of India. He had been all over North India, often at the bidding of Mahatma Gandhi and sometimes in the service of the Government organizing relief or making investigations. Now with the refugee problem well in hand and the Master whom he served at rest, he found time to spend about a week in Santiniketan, still at his self-imposed task of reconciliation between man and man.

Mr. Alexander met the Siksha-Bhavana students and gave them valuable suggestions with regard to the rural welfare work undertaken by them.

The students very appropriately got him to address the ashrama on the eve of Gandhiji's Sradh day on his Recollections of Gandhiji. It was a very intimate and touching talk that he gave us on his long association with Gandhiji and what that had meant to him. He spoke on the same theme two days later at Sriniketan

at the special request of the inmates there. He made the suggestion, which he has later embodied in a Press statement, that those who cherish the memory of the Mahatma and long for world peace should unite in observing five minutes every day at 5 p. m. as a time for recalling the life and sacrifice of Gandhiji and pledging themselves afresh to the cause for which he lived and died.

Mr. Alexander gave a second talk, under the auspices of the Dinabandhu Bhavana, on the Problem of World Government. Dr. P. C. Bagchi presided. A student mainly of International Relations, Mr. Alexander sketched in a masterly way the present world situation which demands a World Government as the condition of human advance and survival, and reviewed the efforts so far made to achieve it. These efforts, unsuccessful so far, have yet to be charitably judged. The experiment of the League of Nations was a genuine effort which came very near to success. The concentration of power in a few centres like Washington and Moscow is among the greatest obstacles to peace. But he held that it is a libel on human nature to say that the State is essentially Power. In its essence the State is a necessary organisation for peaceful association. He himself could point to no royal road to world peace. The world is not yet ready for the easy solutions that are offered—those of World Government or of World Socialism or of Decentralisation. He cited with approval Prime Minister Attlee's saying that "wars are made in the mind of man and that is where peace also has to be made". Common citizens the world over have to see the world as a unity. We need to lay to heart Mazzini's injunction to his Italian compatriots to cherish love of humanity after love to God. Gandhiji too at the All-Asian Conference had said, we have to make "One World" our motto.

For some time past there has been a controversy going on in certain Calcutta dailies as regards the suitability of Gurudeva's National Song "Jana Gana Mana's being accepted as the National Anthem of India. Adhyapaka Prabodh Chandra Sen read a paper (on the 17th January) on the subject showing historically how it has actually come to be regarded as the National Song of India through the past decades—establishing traditions of its own. He brought out evidences including two letters by Gurudeva to belie the insinuation made that the Song was composed as an eulogy to the British King. The song was composed in 1911 and was first sung at the Calcutta Congress the same year. Since then the Indian public have taken it as their National Song and not as a religious song as remarked by some of the correspondents.

The paper has been published in the Phalgun number of the *Purvava*.

Dr. P. C. Bagchi, Director of Research Studies, Visva-Bharati and the first visiting Professor of Indian History and Culture at the National Peking

University at Peiping, China, under an endowment from the Government of India, left for China by the Pan-American Airways on the 2nd March. He had come back to India for the winter vacation to collect books and other materials with a view to helping the newly founded department of Oriental Studies in the National Peking University in which a large place has been given to Indian studies.

Various leading Institutions in the country such as the Royal Asiatic Society of Bengal, the Bhandarkar Research Institute, the Archaeological Department of India, have readily consented to present their publications to the Peking University and the books are soon going to be shipped. It is expected that other learned societies and universities in India will soon follow suit. Dr. Bagchi also succeeded in arranging a regular exchange of journals and other publications between Indian universities and the premier Chinese universities such as the National Peking University, Tsinghua University, Central University, Yenching University, Wuhan University etc.

During his short stay in India Dr. Bagchi delivered a series of lectures at Santiniketan, Delhi and Calcutta on the cultural activities in present-day China and paid high tribute to the Chinese professors and academicians who had been carrying on their work with great fortitude and courage against unfavourable conditions. This, in his opinion, was the greatest assurance about the future of the nation. Besides his teaching work in the National Peking University Dr. Bagchi expects to undertake a tour of all the university centres in China in course of the current year and to establish relations between them and Indian universities.

"Loyal to their ancient tradition, the Chinese have great sympathy for our achievements and aspirations," Dr. Bagchi concluded, "They have genuine interest in our culture and are keen to open departments of Indian studies in their universities".

We wish Dr. Bagchi godspeed and every success in his mission.

At the instance of the Ministry of Education, Union Government, Santosh Kumar Bhanja and Sisirkumar Ghose both of whom are on the staff of the Visva-Bharati Teachers' Training Institute, the Vinaya-Bhavana, proceeded to Kurukshetra Refugee Camp with a view to giving assistance in implementing a technical training scheme formulated by Mr. S. K. Dey, who is in charge of the Camp.

Suriti Sarkar, a former student of the Kala-Bhavana has been appointed a teacher for training women-refugees in various crafts.

A one man exhibition of paintings and handicrafts (mainly woodwork) by Rathindranath Tagore is being arranged in Delhi under the auspices of the All-India Fine Arts and Crafts Society. Not many people are aware that our Chief Executive Officer not only makes time—in the midst of his multifarious administrative preoccupations—for what he calls his "hobbies", but is also very proficient in them. Craft is but another name for art practised and applied in everyday life and Sj. Tagore has an unerring instinct for the element of functional beauty in things of daily use. A creative craftsman of his calibre merits wider appreciation. We are glad therefore that this exhibition has been organised.

One of the important visitors to Santiniketan recently was Sir Datar Sing, Vice-President, Indian Council of Agricultural Research. He was accompanied by Mr. B. R. Sen, I. C. S. Secretary, Ministry of Agriculture, Union Government and Mr. Clifford C. Taylor, Attaché to American Embassy at Delhi

The visit was undertaken in connection with a Scheme of Agronomic Development submitted by the Rural Reconstruction Institute of the Visva-Bharati to the Research Council about a year ago. The Scheme envisages a comprehensive development of rural areas based on a simultaneous grappling and solution of all the various difficulties and problems which retard healthy and normal growth of rural life. As a complete and practicable plan this Scheme is the first of its kind in India. Its acceptance by provincial and central authorities will surely result in effects of far-reaching importance.

Sir Datar Sing and party took minute interest in the Rural Reconstruction Institute at Sriniketan and obtained a first-hand impression of its activities both in the centre and also in the villages where actual extension work was carried out. The party expressed deep satisfaction at the opportunity of studying the uplift work of Sriniketan at close quarters and Sir Datar Sing particularly suggested a number of improved techniques especially in respect of livestock and soil erosion research.

In a letter to Rathindranath Tagore Mr. Clifford C. Taylor writes : "The peaceful atmosphere of Santiniketan and its serious purposefulness is still in my mind today as it shall be always. It was a great privilege to be able to spend 2 days with you to get to know you and the other distinguished men who are leading the way along the path of progress in India. My two days at Santiniketan gave me a perfect background against which I could picture the problems laid before me".

The twentysixth anniversary of Rural Reconstruction Institute, Sriniketan,

which fell due on February 6th, was observed quietly in view of the national mourning due to Mahatmaji's death. Pandit Kshitimohan Sen offered prayers befitting the occasion and Rathindranath Tagore read out suitable extracts from Gurudeva's writings on Gandhiji.

Dr. B. C. Dasgupta, Deputy Director-General of Health Services, Union Government, visited Sriniketan on February 20, in order to acquaint himself with our activities in the sphere of rural health. He inspected two of our Co-operative Health Centres and expressed satisfaction with our method of approach in tackling the problem of health services in rural areas.

We are grateful to Mr. S. K. De, Deputy Director of Agriculture, Government of West Bengal, for the help and co-operation so liberally given by him in our activities at Sriniketan. Not only has he guided us frequently by his valuable advice, he has also deputed on several occasions experts from his department to examine our problems and suggest remedies.

The rural education department at Sriniketan participated in the educational exhibition held in the David Hare Training College on the occasion of its anniversary celebrations at the request of Dr. K. D. Ghose, the principal of the College.

We convey our grateful thanks to Mr. Gordon Muirhead, Director and to Mr. Jamini Sarkar, General Secretary, Indian Red Cross, West Bengal, for the interest they have continued to take in our welfare activities. The Indian Red Cross very kindly donated three bags of cereals, six cases of milk powder and two drums of bleaching powder for distribution in the villages served by Sriniketan.

We acknowledge with thanks the receipt of the following donations :

From Hon'ble Sri V. L. Mehta, Finance Minister, Bombay—

Rs. 100/- for economic research at Sriniketan.

From Sir Manilal B. Nangvati—

Rs. 100/- for Brati-Balaka work at Sriniketan.

A three-day agricultural, industrial and health exhibition was organised under the auspices of the Village Welfare Department, Sriniketan, at Laldaha

village during the third week of the last month. The exhibition, which was opened by Rathindranath Tagore, attracted a large number of visitors from the surrounding villages. Sri Sankarnath Maitra, I. C. S., Magistrate and Collector visited Laldaha on Feb. 19th and gave away prizes for the best exhibits.

Four book prizes endowed by the Santiniketan Asramika Sangha in the name and memory of some of the deceased adhyapakas of Brahmavidyalaya, have been awarded to the following students of the Patha-Bhavana on the results of the last promotion examination from Group II to Group I :—

Ajitkumar Chakravarty Prize for English—Tan Lee

Jagadananda Roy Prize for Mathematics—Amit Mitra

Nepalchandra Roy Prize for History—Narayanchandra Mukherjee

The prizes are of the value of Rs. 30/- each. There was a competition held on Feb. 17th to adjudge the award of the Dinendranath Tagore Prize for Music. This went to Chitralekha Chaudhuri. Adhyapaka Prabhakumar Mukherjee gave away the prizes.

Kumari Aparajita Book Prize for Sanskrit endowed by Sj. Jnanendralal Majumdar in the name and memory of his deceased daughter, has been awarded in equal shares to Amartyakumar Sen and Pranabkumar Banerjee.

We offer our cordial welcome to Girindramohan Chaudhuri, M. A., who has joined the service of the Visva-Bharati as an adhyapaka of History in the Patha-Bhavana.

The National Archives Department, Government of India, it is learnt, has recently microfilmed the manuscripts of Gurudeva including the poems which won him the Nobel Laureateship and also his personal diary along with some domestic documents.

A copy of the film has been handed over to Rathindranath Tagore.

Among the gifts received by the Rabindra-Bhavana special mention should be made of the following life-size oil-paintings presented by Ajindranath Tagore, a former student and a grandson of Dwijendranath Tagore :

1. A portrait of Dwijendranath in his younger days.
2. „ „ „ Sarada Devi (Gurudeva's mother).
3. „ „ „ Sarvasundari Devi (wife of Dwijendranath).

We wish to take this opportunity to mention that Amita Tagore—also a former student and wife of Ajindranath Tagore, presented to Gurudeva a manus-

cript version of Brahma Sangit bound in ivory. It is gathered that this volume was a favourite possession of Maharshideva. This manuscript is a precious acquisition for the Rabindra-Bhavana and we offer our grateful thanks to the donor.

Other gifts received are :

Letters written by Gurudeva :

Copy of a letter to Charuchandra Bhattacharya. Copies of nine letters to Sati Devi, an ex-student (daughter of Srijukta Urmila Devi and wife of Sri Anandamohan Sahay of I. N. A.).

Typed Copy of a message entitled '*The Spirit of Freedom*' addressed by Gurudeva to his countrymen. The message was sent from New York and appeared for the first time in the columns of the *Standard Bearer* edited by Sri Aurobindo.

Reprint of thirteen letters addressed to the late Ramananda Chatterjee.

Typed copy of a letter to Sri Padminibhushan Rudra.

All the above items were received through Pulinbehari Sen.

Writings of Gurudeva :

One unpublished writing entitled *Vidyapatir Padavalir Vanganuvada* written as introduction to Pandit Haricharan Bandyopadhyaya's articles of the same name.

Copy of a preface contributed by Gurudeva to Nagendranath Gangopadhyaya's book *Jatiya Bhitti*, now rare.

Letters to Gurudeva :

Copy of a letter from Saratchandra Chatterjee. Received through Pulinbehari Sen.

Books on Gurudeva :

From the author : *Rabindranath Tagore : His Early Life and Work*. By D. N. Ghose.

From the author : *Jatiya Jivane Rabindranath*. By Sailesh Basu.

From the author : *Mahakavi Nabinchandra* by Subodhranjan Roy. The appendix contains three letters written by Gurudeva.

From Ataur Rahaman : *Banglar Kavya*. By Humayun Kabir

Miscellaneous.

From Visva-Bharati Sangita Samiti— One H. M. V. Portable Gramophone and fortysix disc records of Gurudeva's songs.

A dramatic performance of Gurudeva's short story *Daliya* as adapted by George Calderon into a romantic comedy of one act (*Maharani of Arakan*), was given by a number of students under the direction of Kanti Ghose who himself appeared in the role of the Fisherman. The performance took place on

Feb. 28th in front of the Library. Anjali Chanda and Gita Pocha did well in the principal parts. They were ably supported by the others.

The Kala-Bhavana Collection has been enriched by the following gifts :—

From Nandalal Bose—A painting by Ju Peon entitled Immortals Attending the Court of the Ultimate ; Album entitled Ahmedabad the City of Glories ; Album containing 18 coloured woodcuts by Chinese and Japanese artists ; Book entitled *Musical Instruments of the Incas*.

From Rammonohar Singh—A broken stone-image from Tripuri.

- “ Prithvis Neogi—Two prints of Todi Ragini.
- “ Kana Devi—Three pieces of Kantha from Comilla.
- “ Bankim Banerjee—One Batique piece.
- “ Protiva Sengupta—One Silk blouse with needlework and a painting.
- “ Kiranbala Barua—Claymoulds for sweetmeat, One Birbhum Toy.
- “ Visvanatha—Picture of Krishna offering flowers to Radha.
- “ Rajnikant Mehta—Lapis-lajuli statuette of Mahaluxmi.

An exhibition showing a large number of pictures done by the students of the Kala-Bhavana and Patha-Bhavana was arranged in the Havell Hall in the last week of February.

We are very happy to learn that Government of Bengal have been pleased to include in their Budget Estimates for 1948-49 a general educational grant of Rs. 40,000/- to Santiniketan and a special grant of Rs. 50,000/- to Sriniketan. This will go a long way in easing the financial difficulties with which the two institutions had been handicapped during the last few years.

A large section of the private library collection of the late Sudhirkumar Lahiri has been donated to the Visva-Bharati Library by the deceased's brother, Sj. B. K. Lahiri.

Among those who visited Santiniketan and Sriniketan during the last month, special mention should be made of Maharajkumar Brajendrakishore Dev Burman of Tripura and Mr. M. W. H. de silva, K. C., Special Representative of the Government of Ceylon in India.

The quiet atmosphere of the asrama rang with happy voices and the entire campus was astir with youthful enthusiasm during the two days of the Annual Sports Meet at Santiniketan. All roads seemed to lead to the playground and at the stroke of four bells quite a sizeable crowd was found under the pavillion specially put up.

One of the unique features of this year's sports celebration was the Lion-capitalled Asoka pillar erected for the occasion by Purnendu Pal and his colleagues of the Kala-Bhavana. Shaped out of bamboo, straw and common clay, the pillar looked none-the-less imposing with the tri-colour mast on the top. The pillar very appropriately served for the Victory Stand.

There were fifty-four events on the card and all of them came off smoothly under the able supervision of our Director of Sports, Ranajit Mukherjee, assisted by his friends on the staff and student volunteers.

Among the many events, the sack race in which some of the senior members of the staff participated, provided lots of fun. Other amusing events were the musical chair, the Kangaroo race, the treasure hunt etc. The Tug O'War in which the staff prevailed over the students brought the programme to a happy conclusion.

Among the competitors, Nripen Sinha of Patha-Bhavana showed excellent form, coming out as the champion in open events. He also established a local record in high jump by clearing five feet eight inches. Prabir Guha Thakurta of Siksha-Bhavana became champion of boys' A group with the highest number of points to his credit.

In the cross-country race from Santiniketan to Sriniketan and back, Chittaranjan Das of Patha-Bhavana gave a creditable display by covering the distance in 26 minutes and 30 seconds.

We give below the names of the different group champions :

BOYS

Open to All ...	Nripendra Sinha
Group A ...	Prabir Guha Thakurta
„ B ...	Nripendra Sinha
„ C ...	Subrata De and Bhupinder Singh
„ D ...	Sandip Bagchi
„ E ...	Haridas Das and Dilipranjan Das Gupta

GIRLS

Open to All ...	Supriya Roy
Group A ...	Ila Das
„ B ...	Nabanita Majumdar
„ C ...	Latika Aich
„ D ...	Malati Dwivedi
„ E ...	Jatinder Kaur

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EIGHT ANNAS

EDUCATIONISTS AT SANTINIKETAN

Dr. Zakir Husain of Jamia Millia Islamia and Prof. Humayun Kabir, Joint Secretary to the Ministry of Education paid a visit to Santiniketan during March 21-24 in connection with a meeting of the Advisory Council of the Vinaya-Bhavana (Teachers' Training Institute). Both of them visited all the different departments at Santiniketan and Sriniketan and had discussions with our workers on the various aspects of our activities.

The students of Santiniketan availed themselves of the opportunity to get the distinguished visitors to address them. Rathindranath Tagore who presided over the meeting welcomed and introduced the guests in felicitous words. Dr. Zakir Husain had, at the outset, only offered to answer questions, but actually the students got far more than from a formal lecture as the great educationist warmed up about his vocation in his answers. The first question was about the International Students' Service, of which Zakir Husain Sahib is the Indian Chairman. Though a nebulous organisation, he said, I. S. S. was doing good work in organising relief among displaced students of the Punjab. Under its direction some senior students from the Punjab University were qualifying themselves for their degrees through educational service. Santiniketan could help in the work financially and in other ways. Asked about the success of the Basic Education Scheme he said it was an essentially sound scheme which will succeed if we put it through. The question of religion in schools drew forth some very profound remarks from the learned speaker. Religion as a subject in the curriculum was a danger and a distortion of its spirit. It ought to be a pervasive influence, being an expression of the total sense of values of an educational institution. But it was the topic of the teacher and his remuneration that called forth the most spirited answers from one to whom teaching was a vocation and not a profession. He admitted the duty of society and the government to pay their teachers adequately ; but a teacher who spoils his job because of the smallness of his salary is a traitor and does not deserve even the pittance he gets. There are many teachers in the country who are dead as withered trees and do but cumber the ground. Great men and the institutions they establish can be killed by small men ; but their spirit can be kept alive by devoted groups of small men. Asked about the unique

features of Jamia Millia he said they were not after uniqueness, but that the institution was the effort at self-realisation of a band of teachers who have faith in education and have assumed full responsibility for running it, paying the price for it. With regard to the time required to achieve universal literacy he pertinently remarked that what was needed was to get on with the job without wasting years even on speculations and controversies over the question of time. Conscription for educational service was not, to his mind, a sound proposition and ought to be resorted to, if at all, after a scheme of voluntary service had been tried.

Prof. Humayun Kabir followed with a short address. He claimed to be no guest, but to belong to Santiniketan. He agreed in the main with all that Dr. Zakir Husain had said. While the government had the duty to provide adequately for this essential national service a teacher ought never to be a cheater, shirking his work. There is no joy more exquisite than that of a teacher getting the realisation that comes now and then that he is teaching well, that he is evoking a genuine response from his pupils. Freedom and imagination are among the essentials of educational practice. Every child ought to be helped to become a unique individual. Indian education was too much tied down by curriculums and syllabus. It is good to forget these occasionally and to make learning a 'live' affair, full of zest and joy.

In compliance with the request of some of the senior students of Siksha Bhavana Dr. Husain met them at Uttarayana. Some of the teachers also were present. In the course of the very interesting discussion that followed Dr. Husain emphasised the need in all educational institutions of utmost sincerity of purpose and adherence to the ideal in its original purity. An account given by the Siksha-Bhavana students of their welfare work in a neighbouring village was the occasion for a very significant suggestion that Dr. Husain gave. The normal daily activities of the villagers and any recreational or aesthetic activities that we may give them should not be viewed separately. Work itself should be made beautiful and enjoyable for them. With regard to the problem of setting up a school building for the villagers, Dr. Husain suggested that the work might be undertaken by the student-volunteers themselves. But they must see that the building is more beautiful and attractive than any other in the village. Questioned on the extent of correlation that a craft-centred education might be expected to provide, he said that in the last analysis the new education must have life in its entirety as its centre. Basic education does not ignore this principle. It merely seeks to emphasise the activity aspect of education.

NEWS AND NOTES

The 26th Falgoon is one of the significant days in the Santiniketan calendar. This day saw the initiation of a "self-help" experiment at Santiniketan more than 30 years ago. Although owing to various unavoidable practical difficulties, the experiment could not be continued, the particular day is still observed here as a symbol and a gesture and also as a homage to Mahatma Gandhi who initiated the experiment.

The loving association of Gandhiji with Santiniketan which dated from 1915, when his Phoenix School found its first Indian home here, the starting of the "self-help" experiment by Gandhiji, and similar other incidents were recalled by Pandit Kshitimohan Sen in course of his weekly service on Wednesday, March 10, which coincided with the Gandhi Day this year.

"The Gandhi Day", said Pandit Sen, "has for us a message and a lesson. It teaches us about the dignity of manual labour by inculcating the idea of self-help. It serves also to make us conscious of the social wrong of dividing humanity into masters and menials. Those who serve us should earn more than mere wage. They deserve our respect and gratitude and it is our duty to serve them in return."

On the occasion of the Gandhi Punyaha this year, the entire menial staff were given holiday. Their work was done and done with enthusiasm and efficiency, by the students and staff members.

The Social Service Group of the Siksha-Bhavana arranged a programme of entertainments for the people of the neighbouring village at Bhubandanga. The village people entered into the spirit of the occasion with much delight and made their own contributions to the programme.

"Santiniketan is something unique in India in many fields of activity, more particularly those activities which add to the beauty and grace of life. I feel somewhat embarrassed for having been called to speak on art. It may be because of my position that people call me to perform such ceremonies. It is a bad habit to call people, who are politically prominent and occupy high offices of Government to open such functions. But I have come here gladly to perform the opening ceremony because of my admiration for all that Santiniketan has stood for under Gurudeva and subsequently", said Pandit Jawaharlal Nehru, Prime Minister, opening an exhibition of paintings and woodworks by Rathindranath Tagore at the Exhibition Hall of the All-India Fine Arts and Crafts Society in New Delhi on March 10th. There were about 200 exhibits, including paintings, drawings, woodwork and leathercraft.

Pandit Nehru went on, "I am aware of my numerous failings. I know little about art. It is something which has been lacking for a long time from our

educational institutions and certainly from our political institutions which are singularly graceless. Our politicians, among whom I include myself, function in a field which has little to do with the beauty of life. In this rather barren field, came Rabindranath Tagore and left a powerful impress of his personality on the whole Indian scene and diverted it to a great extent into right channels."

"I remember whenever a foreign visitor came to India and went to see Gandhiji he always mentioned Santiniketan, because of its unique character, as among the three or four places worth visiting. So anything coming from Santiniketan has very great value for me. Santiniketan fostered a kind of renaissance in India, especially in the field of art and other similar activities. That tradition which Gurudeva laid down is being carried on by others and more notably by Rathi Babu. It is a great pleasure to me to have come here today for various reasons and more specially for paying my homage to that tradition and to its illustrious founder and to those who are carrying on that tradition."

Sri S. R. Rana, octogenarian leader of Indian community in Paris, a citizen of France for the last half a century, one of the few surviving Indians who in their voluntary exile were actively connected with the earliest revolutionary movements in the mother country, a friend of Gurudeva and a benefactor of the Visva-Bharati, paid a brief visit to Santiniketan during the last month.

Giving his impressions of the visit Sri Rana said that it had always been his ambition to visit the two ashramas founded by Gurudeva and Gandhiji. It was an act of pilgrimage which he had looked forward to in his old age. "I consider it my great good fortune", he said, "that I was enabled to pay my respects to these two shrines in an independent India. Santiniketan and Sevagram have in every way fulfilled my high expectations and the vision I had of these two places hallowed by the memory of two of world's greatest men." Continuing Sri Rana said that his visit had convinced him that Santiniketan was destined to play a role of some significance in contemporary and awakened India. The two aspects of the work of the Visva-Bharati, that of realising and adding to the cultural heritage of India and of building up the basis of a happy and prosperous and creative community life in India's villages, were ideals, which he thought, should be emulated on a India-wide scale. "But, the significance of Santiniketan is not narrowly national. Gurudeva wanted to develop it as a centre of international fellowship, as a university giving to others India's best and receiving the best from other countries in return for India. I was therefore happy to see the work of the Cheena-Bhavana and I hope later on Santiniketan will have similar Houses established and endowed by all the nations of the world. In this way India can have cultural inter-communication

with the rest of the world. Such seats of learning as the Visva-Bharati are the precursors of the UNESCO and we cannot have too many of them."

Speaking about his personal contacts with Gurudeva, Sri Rana said that he treasured the memory of the first interview he had with Gurudeva in Paris in 1920.—"Later on our casual acquaintance developed into intimacy and I still remember how the Poet used to seek refuge in the quiet of my Paris home in order to escape the prying eyes of curious journalists and persistent admirers. My son who died of T. B. in Martinique at a prematurely early age, was always powerfully attracted by the poems in *Gitanjali* and *Gardener* and would make a gift of them to his friends and physicians. I donated a library of French books to the Visva-Bharati in the name and memory of my departed son, and it made my heart glad to visit this section of your library. My personal link with Santiniketan is therefore very strong and I shall always wish it to grow and prosper."

Tan Yun-Shan, Director, Cheena-Bhavana returned to Santiniketan recently after spending about ten months' furlough in China.

Speaking at a reception arranged in his honour by the staff and students of the Cheena-Bhavana Tan Yun-Shan urged the people of Asia and specially of China, India and Pakistan to join together and make every effort to avert a third world war and turn the warlike world into a peaceful abode. "Even if we fail to do so," he said, "we should at least avoid entering the war ourselves and thereby preserve some hope for saving humanity from total annihilation."

The speaker said that the world was again threatened by another war. If things were allowed to continue in this way nobody could say what would happen to the world of tomorrow. Under these circumstances it was extremely necessary and desirable for them to create another power or force to combat the forces of violence—a moral force, such as Gandhiji advocated, of love and peace.

He then made a feeling reference to the passing away of Gandhiji and said, "The sad news of Gandhiji's tragic death plunged whole China in the gloomiest sorrow. A few weeks before the fatal occurrence I had suggested to our leaders to invite Gandhiji some time this year. For Gandhiji had, on several occasions, promised to visit China after India attained her freedom. Now, when India is at last free and China sorely needs Mahatma's ministrations of love and peace for healing her war-torn heart, this great man has been snatched away from the land of the living and we are left bereft. I would not despair, however. I would rather hope that the lesson of Gandhiji's death would not have gone in vain and that India would achieve the lofty ideal which Gandhiji placed before her of resolving conflicts with the aid of powerful moral forces. In that lies the salvation not only of India but of the world as well."

Tan Yun-Shan, we are glad to learn, has been appointed by the Chinese Ministry of Education as its special Cultural Representative in India.

Prospects of promoting Indo-British goodwill and cultural co-operation were discussed at a Tea Party arranged by Rathindranath Tagore in his Calcutta residence in order to meet Sir John Sargent and Mr. W. R. L. Wickham of the British Council, who have been deputed to help in organising the work of the Indian branch of the Council. Amongst those present were Prof. Satyendranath Bose, Sri Sureschandra Majumdar and Dr. S. N. Dasgupta—of the Natural Sciences Section UNESCO.

"A two-way traffic is of vital importance to intellectual understanding and co-operation between Britain and India", said Mr. Wickham, Permanent Representative of the British Council, in course of discussions. He considered that exchange of scholars and students between the two countries and establishment of information bureaus, bookclubs and similar other organisations was essential for cementing the cultural relationship between India and Britain. "We are solely concerned with intellectual relationship and it has a very wide field of activities such as in sciences, arts, music, literature and medicine. As this relationship stands above politics it can continue and make people of the two countries understand each other better."

Rathindranath Tagore, on behalf of the Visva-Bharati, assured Sir John and Mr. Wickham of this institution's co-operation to the Council in their plan of work in India—notably in cultural, educational and social service fields.

Mr. Philip Cox, for many years on the staff of the Indian Students' Union and Hostel in London, paid us a visit recently with his wife. Mr. Cox is now on leave from the Colonial Office of the U. K. Government and has had much to do with the placing of students from West and East Africa, the West Indies, Mauritius and similar dependent territories in institutions of higher education in the British Isles. This is what he says about the impressions which he and his wife formed of their visit :

"We approached the ashrama from Bolpur station not knowing quite what to expect. Were we about to enter an ascetically conceived institution run on principles of rigid discipline, or was Visva-Bharati just another sample of crankiness seeking an outlet in the field of education ? But our hesitations vanished soon after we embarked on the tours of investigation that had been planned for us, for wherever we went we discovered, amid surroundings that were ideally suited for creative endeavour, a serious purpose that left no room for doubt as to

the quality of the education imparted at Santiniketan or the standard of craftsmanship attained in the workrooms of Sriniketan.

'Looking back on the first day's experiences, we are once again stirred by the pleasure we derived while being shown over the Kala-Bhavana by its distinguished director, Sjt. Nandalal Bose. Then too the thoughtful open-air talk on 'Gandhi and Gandhism' by Sjt. Khagendranath Bhattacharya of Siksha-Bhavana, given at night under a rising moon, was something that we shall find it difficult to forget. Memories of our second day's investigations bring back pictures of the thriving activities of Sriniketan, especially of Silpa-Bhavana, the department that concerns itself with the fostering of cottage industries in the surrounding villages and the training of locally-recruited workers in weaving, leatherwork, carpentry, pottery and similar crafts. Of the third day's happenings our most vivid recollections are connected with the visits we paid at the kind invitation of Sjt. Indira Devichaudhurani first to Uttarayana, the beautiful home of Rathindranath Tagore, and then to Sangit-Bhavana, where it was my privilege to sing Negro spirituals to very appreciative audiences of students and members of the ashrama and to hear some of Gurudeva's haunting songs performed for our benefit. Very fittingly the last day brought us what was perhaps the most moving of our experiences—the opportunity of being present at Vaitalik. The assembly of the whole ashrama at sunrise in the open air before the Library was in itself a unique spectacle, and when after the chanting of a mantram the choir sang one of Gurudeva's beautiful morning songs, one felt an uplifting of the spirit that it would be difficult to describe.

"I am afraid these few bald phrases do a great injustice to our sentiments and are a most imperfect record of our experiences. Nor can they express our warm gratitude for much kindness that was shown to us, not only by those in charge of the various institutions and departments that we visited, but by some residents of the ashrama who extended to us a warm hospitality in their homes.

We celebrated the advent of spring, in the traditional spirit of joy with which we welcome this prince of seasons, on March 25th—the Dolpurnima day.

The day was ushered in by a processional dance to the accompaniment of one of Gurudeva's songs calling upon every one to open the doors of his heart to receive the welcome guest. Festive saffron was in evidence everywhere—a symbol of gaiety and colourfulness. The procession terminated at the mango-grove redolent with the penetrating fragrance of mango-blossoms. Flowers of the season—woven into posies and placed in earthen vases—were laid out in the arena decorated with beautiful *alpona* designs. Thereafter, a neat programme of songs, dances and recitations suited to the occasion, was gone through. After the function was over the students—boys and girls—formed

into a procession and under the leadership of Rathindranath Tagore went round the ashrama singing in chorus a number of Gurudeva's spring songs.

On March 24th in the course of his usual weekly service Pandit Kshitmohan Sen explained the inner significance of the Spring Festival, as conceived by Gurudeva. "The festival" he said, "symbolises the joy of creation instinct in Nature. It is a call to Man to emulate Nature, to shed the slough of despondency in order to welcome and meet the challenge of the principle of ever-renewing life."

The Sriniketan Annual Sports were held on March 11th and 12th. Great enthusiasm was noticed both amongst the students and members of the staff. Dukhaharan Laha of the Siksha Satra was declared champion having won most of the students' events.

The members of the staff, we note with pleasure, gave a very good account of themselves.

In the tug-o'-war, which was by far the most interesting event, the staff after a close and strenuous fight beat the opposing team. Once again weightage triumphed over teeangae.

Under the auspices of the Sriniketan Karmi Sangha a moonlight picnic was organised on March 26th to mark the honour (Brilliant Star) conferred upon Rathindranath Tagore, Karma-Sachiva, by the Chinese Government. A variety programme of music and songs preceded the dinner.

A research and enquiry into problems of Land Tenure and Population in West Bengal will be undertaken at Sriniketan from April 1, 1948. The research will be conducted according to a two-year scheme formulated by Sriniketan and approved by the Indian Society of Agricultural Economics. It will in effect be a scheme jointly sponsored by the Indian Society of Agricultural Economics and the Visva-Bharati. This scheme of research, it may be mentioned here, is the first of its kind so far as West Bengal is concerned.

The Society will contribute a sum of Rs. 8,000/- towards the cost of this scheme, the balance being borne by Visva-Bharati.

We are thankful to Sir Manilal B. Nanavati, the President of the Society, for the interest he is taking in the scheme. We also record our grateful thanks to the Society and hope that the points of contact that have been established during the last years and strengthened through the last Indian Agricultural Economics Conference, will further increase in future.

Sri Sankarnath Maitra, I. C. S., Magistrate and Collector, Birbhum camped

at Sriniketan for a period of three days last month in order to acquaint himself with the full programme of work of the Institute of Rural Reconstruction—both in the centre proper and its extension fields in the neighbourhood. He showed keen interest in our activities and discussed with the workers the ways and means of utilising the Institute's experience of reconstruction work spread over more than twentyfive years, for planning improvement of the district as a whole.

Dilip Kumar Sen of the First Year Science class has secured a Government scholarship of the value of Rs. 10/- per month in open competition. Purushottam Ghosh of the First Year Science class has been awarded a Government scholarship of Rs. 10/- per month on the recommendation of the Adhyaksha, Siksha Bhavana.

The University of Bombay has conferred the degree of Doctor of Philosophy on Prof. Fa-Chow of the Chinese Department of the Allahabad University. His doctoral thesis on A Comparative Study of the Pratimoksha, based on its Chinese, Tibetan, Sanskrit and Pali versions, was prepared while Fa-Chow was on the staff of the Cheena-Bhavana. We offer him our best congratulations and wish him success in his new sphere of work.

An impressive ceremony was held on March 5th at Santiniketan to celebrate the achievement of independence by Ceylon. The principal item on the programme was the hoisting of Ceylon's National Flag by Srijukta Indiradevi Chaudhurani. The particular flag hoisted has an interesting history. It was ceremonially presented to Rabindranath in 1933 by a number of leading citizens of Colombo to mark the visit of "an eminent son of India—the land of the Buddha and Vijayasingha." The flag shows the familiar figure of the lion rampant in yellow on a background of red—all done in costly silk.

The ceremony of Flag-hoisting commenced with a short address by W. B. Mukulloluwa, a Sinhalese student, who traced the historical connection between Ceylon and India. He also gave an account of rise and growth of Sinhalese nation, who he said, traced their origin to Vijaya—a prince of Bengal. Concluding Sri Mukulloluwa said, "Now we have reached a new phase of our history and I must mention that Ceylon's independence is a direct result of India's struggle for freedom. The political advancement of India had its inevitable repercussions in Ceylon and Britain had no other option than to make Ceylon free when India was declared a free country. India shed her blood and made immense sacrifices so that we could be liberated. Thus we are indebted to Mother India in every respect and we look forward to an era of happy co-

operation and friendship with India so that Lanka, the pearl of the Indian Ocean may prosper alongside her motherland."

Srijukta Indiradevi Chaudhurani then hoisted the national flag of Ceylon. "I wish to convey my best wishes and felicitations to our Ceylonese friends here and to those across the seas," she observed, "and I take this occasion to warn them that freedom is not an unmixed glory. Like all good and great possessions it demands care and fostering, vigilance and sacrifice. One of the ways of maintaining a nation's morale and integrity, is by enriching and developing its cultural heritage. The Visva-Bharati holds out an example to Ceylon in this respect and I hope that in her own interests Ceylon will take advantage of the facilities offered here for students from all parts of the world for an all-round cultural education."

Panchanon Mandal of the MSS. Section, Vidya-Bhavana recently visited some interior villages in Diamond Harbour and Uluberia Subdivisions in the districts of 24 Parganas and Howrah respectively, in search of MSS. and archifacts. He was warmly received by local congress workers like Sj. Ajoy Kumar Kayal, who helped him in his search. We understand he has come back with some interesting MSS. He also visited some villages in South Burdwan and acquired for the Visva-Bharati a huge bundle of Sanskrit and Bengali MSS.

We offer our best thanks to Sjs. Mani Mohan Chatterji, Pannalal Chatterji, Lalit Mohan Bhattacharya and Sj. Kayal who made over most of these MSS. as free gifts to the Visva-Bharati.

A very interesting talk was given by Srimati Chinmoyee Bose, a pupil of Sri O. C. Ganguli the reputed arctic critic, on the subject of Pictorial Illustrations of Indian Melodies. The talk was illustrated with lantern slides. Srijukta Indira Devi Chaudhurani was in the chair.

"Raga is a composition that colours the mind with emotions ; this is how the ancient authors used to define the melody modes", the speaker said. "Each musical note was supposed to possess a special emotive value, and it was in consideration of this aspect that the Vadi (dominant) Samvadi (Consonant) and Vivadi (dissonant) svaras were determined for a particular raga".

The visual form (devatamaya rupa) corresponding to the sonal form (nadamaya rupa) of each melody and how the old authors viewed this was dealt with next. "The visual aspect of the presiding deities of the ragas do not take any iconographic form but the essential emotion value is pictorially represented in a dramatic form", the speaker observed. The view was corroborated with 'taswirs' of Lalita ragini and Vasanta raga. Vasanta was a melody of the primitive non-Aryans, which the Aryans adopted, ornamented and later on associated with the spring festival, the speaker narrated.

Concluding the speaker dwelt on the copious literature that grew around rasa value of ragas and added how in the triple forms of songs, poems, and pictures have been set forth the profound principles and meaning of Indian musical lore.

Sj. Gangoly spoke a few words at the end of the interesting talk and expressed the hope that he might, on a future date, arrange to give illustrated lectures on the History of Art for the benefit of the students and inmates. He also pointed out that for such illustrated lectures an efficient projection apparatus was essential and a crying need.

Amongst notables who visited Santiniketan during the last month were Acharya Kripalini, Srinati Sucheta Kripalini Hon'ble Sri Bimalchandra Sinha and Hon'ble Sri Prafullachandra Sen,

Acharya Kripalini and his wife arrived here on March 30th morning in a motor truck from Asansol. They left the same afternoon for Delhi. The ever-alert students of the Siksha-Bhavana got wind of his arrival and had the Acharya to address a hastily called but nonetheless crowded meeting in the Cheena-Bhavana Hall. The time at his disposal being very short, he invited questions and answered them. In course of this he dealt with some of the urgent political problems of the day. Asked to give his reminiscences of Gandhiji, he politely declined saying that the time was not ripe yet. He mentioned, however, that he met Gandhiji for the first time at Santiniketan and that he was one of the earliest to give his allegiance to Gandhiji having had joined him during the Champaran Satyagraha.

Hon'ble Sri Bimalchandra Sinha, Minister-in-charge of the Works and Buildings Department, Government of Bengal arrived here on March 2nd. Although a long-standing member of our Governing Body this was the Hon'ble Minister's first visit to Santiniketan and he showed keen interest in our activities. He was particularly impressed with the work of the Rural Health Services Scheme of the Visva-Bharati and said that as a model it could very well be adopted on a province-wide basis. The Patha-Bhavana students got him to preside over one of their literary meetings scheduled for the day.

It is gathered that the Hon'ble Minister utilised his visit to discuss with the authorities concerned on the spot, on the ways and means of improving the road-link between Bolpur and Santiniketan and between Bolpur and Sriniketan. We are glad to understand that improvement of these roads is to be given priority in the Road Development Programme of the West Bengal Government.

Hon'ble Sri Prafullachandra Sen, Minister-in-charge of the Department of Civil Supplies, paid a brief visit to Santiniketan on March 7th in course of

his procurement tour of the district. He was accompanied by Sri Atulya Ghose and Sri Sukumar Dutta, M. L. A. They were shown round the different departments at Santiniketan and Sriniketan.

According to a decision arrived at by the Vinaya-Bhavana Advisory Council at its last meeting, held on March 24th it is expected that the two senior sections, viz. the Arts and Crafts and the Music and Dancing section will start functioning from the July 1st. The minimum qualifications for the trainees have been fixed at holding of diploma in a special subject, appropriate to the section, and general education upto graduation level of Indian Universities or its equivalent for those whose services will be required for the new training schools for basic teachers, and, secondly, upto Matriculation of Indian Universities, for those whose services will be required for the post-basic secondary schools. The course in both cases is one year.

The junior section, i.e. the Basic Education section of the Vinaya-Bhavana is expected to start work from October 1st next. The trainees will be matriculates or holders of equivalent certificates. The course in this section will extend over a period of two years.

ALUMNI NEWS

The alumni of Santiniketan in Bombay are trying to organise a branch of the Asramika Sangha in that city. Pandit Kshitimahan Sen, Nirmal Chandra Chattopadhyaya, Santideva Ghose and Benodebihari Mukhopadhyaya's presence in Bombay during the last Christmas in connection with the session of the Prabasi Banga Sahitya Sammelan, gave an impetus to the move. The alumni in Bombay availed themselves of this opportunity and set up a temporary committee for organizing the Bombay branch consisting of the following members : Indubhushan Lalit, Salilmoy Ghose, Naranarayan Chaudhuri, Chintaman Vishnu Apte and Sushila Ashar.

The following have been enrolled as life members of the Asramika Sangha during January-March, 1948 :

Bhagarathi Menon, Mokshada Borooah, Arunkumar Mukhopadhyaya, Kalipada Roy, Sephalika Bandopadhyaya, Sudhirchandra Dasgupta, Kalyani Borooah, Siddhinath Sanyal, Manoranjan Gupta, Jyotirmoyee Ghose, Suryakumar Prasad, Dayananda De Mel, Anangalal Atukorale, Chitrasena Amartunga, Ganganath Dharmadasa, Esme Ferera.

Editor : Kshitis Roy

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VISVA-BHARATI NEWS

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MAY, 1948

FOUR ANNAS

NAVAVARSHA AND JANMOTSAVA 1355 B. S.

"Seldom in the never-ending succession of years do we come across one fraught with such exceeding measure of joy and sorrow so sharply contrasted, as the year 1354 B. S. This is the year that brought the triumphal denouement of the intricate drama of Indian national struggle for independence, this again is the year that saw the sublime tragedy of the passing away of Mahatma Gandhi. A year of cataclysmic changes, of tragic catharsis through unbearable agonies and unforeseen solutions—it clearly indicates the termination of one era and the inauguration of a new." Pandit Kshitimohan Sen gave poignant expression to such thoughts on the occasion of the Varshasesh service held on April 13th evening. "The end of one phase only marks the beginning of another," he said, "and tragedy consists in our incapacity to rise to a total view of things. We have pulled things asunder, created rifts where none existed and thereby only brought on ourselves unspeakable suffering. Let us now finally discard this fractional approach and narrow separatist mentality. Thus only can we end unnecessary suffering and realise a new era of peace and well-being."

The New Year's Day seemed to dawn upon Santiniketan in response to the eager invocation sung by the troupe of Vaitalik singers who went all round the ashrama. In the course of the Navavarsha service which followed Pandit Kshitimohan Sen further developed his thoughts of the previous evening. "We must resolve at this dawn of a new era never to flinch from our duty and obligations, on the contrary, to offer our devotion to Rudradevata, the god of suffering and sacrifice. Man has a higher destiny to fulfil than any other living thing on earth. Great is his aim and great must be his efforts to realise it. He cannot remain tied down to petty personal ends and narrow ambitions on the material plane. Though his physical effectiveness in the world may be strictly

limited, he has *that* within him which is capable of infinite expansion. It is the path of universal love and brotherhood which he must follow. India indeed, since ages past, refused to accept mere material progress as her aim and finally chose this heroic path of spiritual adventure as her own. Visva-Bharati in recent years has attempted to make this ideal of unity and universal synthesis a living reality. Let us pray that the efforts of Visva-Bharati may bear rich fruit in the new era at whose threshold we stand at this moment."

The eighty-seventh birthday anniversary of Gurudeva was observed on the same day, as in previous years. The inmates of the ashrama and the large number of guests who had arrived, gathered in the Amra-Kunja a little after the Navavarsha service. A programme of songs, recitations and readings was arranged for the occasion. The pieces read included Gurudeva's first and last addresses at Santiniketan on similar occasions. Messages received from Sjta. Sarojini Naidu, President, Visva-Bharati and from Dr. Abanindranath Tagore, a former President of Visva-Bharati, were read at the meeting. "May the long-ago morning dreams of the Poet's spirit be reborn in flames of coral, amethyst and silver with tomorrow's dawn, to inspire us yet again to another New Year of effort and achievement," said Sjta. Naidu in her telegraphic message. Dr. Tagore said, "Ever again comes the New Year close on the heels of the old and the New Year's Day appears once again as the connecting link between the old and the new. At this moment of tense expectancy, I, as an erstwhile companion and fellow-worker of the teachers and students of Santiniketan, send them my greetings and share with them my hope of a new future. Let this day's dawn with its new effulgence touch and transform the variegated joys and sorrows of the past year and herald the birth of a glorious future."

The songs sung and poems recited at the Janmotsava function seemed to conjure up an atmosphere instinct with the living presence of Gurudeva. Sj. Rajsekhar Basu, the eminent man of letters, who presided, paid a tribute of poignant love and appreciation to the memory of Gurudeva. The immortality of Gurudeva, Sj. Basu observed in his presidential address, is not like that of any other great man, whether he is a scientific inventor, literary artist or political or religious leader. Gurudeva holds a unique position even in the company of immortals. The names of scientific inventors live only in history, because their inventions undergo a continual process of change and very soon cease to have any personal significance attached to them. There are writers in the West whose books sell by hundreds of thousands. But even in their case there is no vital connection between their personality and the popularity of their books. Some of them have won great admiration from the reading

public, but failed to secure from them the highest tribute of personal devotion. It cannot be gainsaid that our interest in and appreciation of the writings of great writers become richer with increased knowledge of their personal life and doings. We seek therefore to weave our sentiment of grateful appreciation round what little we know of the man Shakespeare. The recent discovery of Leonardo da Vinci's Notebook enables us to read a deeper meaning in his works. Rabindranath is perhaps the only great writer who was also equally great in his personal life. Although he was not a religious leader in the ordinary sense like Sri Chaitanya or Sri Ramkrishna or a political leader like Mahatma Gandhi, he exerted as a man as much influence over the public mind as any of them. This was not only because of his extra-ordinary genius, but also on account of his highly attractive personality. He was indeed a Guru in the deepest sense of the term. He believed in a religion, the religion of man, which was above all rituals and special codes of conduct. He lived it and initiated numberless followers into its mystery. How he conquered the hearts of innumerable persons, high and low, talented and ordinary and how he enlisted even his enemies among his devoted followers and silenced his detractors—is a story not yet recorded but well-known to his admirers.

Sj. Basu referred, in conclusion, to the Rabindra-atmosphere created on a vast country-wide scale by the poet himself during his life-time and since enhanced by the numerous writings on him and his works. "Innumerable letters and photographs of Rabindranath and original paintings by him are scattered all over the country," said Sj. Basu, "he inundated the country with his songs and his living voice also has been recorded. All this will serve to keep vividly imprinted in public memory the close relationship between his writings and personality. For ever and evermore, he will live not only in his writings but also independently, as an undying personality. Very few even among the great enjoy such immortality."

NEWS AND NOTES

The death anniversary of Dinabandhu Andrews was observed with due solemnity at Santiniketan on April 5, 1948. Pandit Kshitimohan Sen conducted Divine Service in the mandir in the morning. The asrama choir rendered songs suitable for the occasion. S. K. George gave the commemoration address. Taking as his text a famous verse from the Bible which speaks of the communion of saints, he exhorted his hearers to run the race set before them with steadfastness, holding in remembrance the cloud of witnesses that surround them, the heroic souls that have laboured in this place and have now passed on to the unseen, among whom Andrews was one of the noblest.

In the evening a memorial meeting was held in the Cheena-Bhavana Hall, with Tan Yun-Shan as president. S. K. George welcomed the president, who had recently returned from China and was carrying on the work of inter-racial and inter-cultural understanding, much in the spirit of Andrews.

Select readings were given in English and Bengali from the writings of and on Andrews, including the tributes of Gurudeva and Gandhiji to him and extracts from his autobiography.

Prof. Tan recalled his early associations with C. F. Andrews and appealed to his audience to follow the Dinabandhu's example of selfless service.

The day ended with Vaitalik.

The students of Santiniketan held a meeting on April 11, in observance of the National Week and to organise collections for the Gandhi National Memorial Fund. Rathindranath Tagore presided. Gurudeva's poem, The Man of Faith, which has proved prophetic of Gandhiji's end and his posthumous victory, was recited in Bengali and in English. The Student Secretary explained the objects of the meeting and read the appeal of the Congress President. Prabodhchandra Sen spoke of the history and significance of the observance of the National Week. S. K. George appealed to the students, not to yield to the prevailing mood of disillusionment, but to give their lives away in creative service along the lines of Gandhiji's Constructive Programme. Concluding the proceedings Sjt. Tagore recalled his last meeting with Gandhiji and asserted that Gandhiji's spirit has triumphed over death and will avail to dispel all despair. The meeting ended with the singing of *Janaganamana*.

The association of the workers of the Visva-Bharati at Santiniketan offered its felicitations to Rathindranath Tagore, at a reception arranged in the Amra-Kunja on April 15th, to mark the conferment of the Brilliant Star Medal on him by the National Government of China. The function was inaugurated by the reciting of suitable texts by Pandit Kshitimohan Sen. He offered his

congratulations to Rathindranath for the honour that he had brought to the shrine of the Visva-Bharati from the land of China. Thereafter Upendrakumar Das presented an address on behalf of his colleagues in the course of which he mentioned that by doing honour to Rathindranath, China had paid an indirect tribute to the memory of Gurudeva—who indeed was the very first to have revived cultural fellowship between China and India. This was followed by a speech by Tan Yun-Shan who stated that the Brilliant Star Medal was regarded in China to be a symbol of the highest honour. China, he said, had done well to award this honour where it was due. "It is an honour done to the Visva-Bharati through its Karma-Sachiva and we can all take a share in it along with the recipient."

In his reply Rathindranath said, "I would have felt hesitant to accept the honour had I not known that it was not a personal one, that by honouring me China had but given a tangible proof of her gratitude and appreciation for all that we in the Visva-Bharati have been able to do or are doing for strengthening the cultural relationship subsisting between our two ancient lands. The Medal is only a recognition of the good work done in this direction by my many colleagues and notably by Tan Yun-Shan."

An exhibition of Rathindranath's paintings and woodwork was held in the Kala-Bhavana Havell Hall on the occasion.

Surendranath Kar who was connected with the planning of the Vinaya-Bhavana (Visva-Bharati Teachers' Training Institute) from its initial stages, has been appointed its first Director. He will co-ordinate the work to be carried on in its three sections and ensure that the new scheme fits in with the plan and programme of the Visva-Bharati as a whole. Sj. Kar's long connection with the Kala-Bhavana of which he was the Vice-Principal, his knowledge and experience of the work of the Sangita-Bhavana of which he held administrative charge for a period, and above all his outstanding abilities as an administrator,—make him eminently fit for the new post.

Dr. Dharendra Mohan Sen, formerly of the Visva-Bharati and till recently Deputy Secretary, Ministry of Education, Government of India, has been appointed Secretary, Department of Education, Government of West Bengal. We offer him our best congratulations and wish him every success in his new sphere of work.

After many years Gurudeva's *Visarjan* was staged at Santiniketan at the

initiative of Srimati Pratima Devi. The performance took place on the Library verandah on April 22nd before a large audience. Those who took part in the principal roles and notably Sarojranjan Chaudhuri as Raghupati and Nilima Gupta as Aparna, acquitted themselves well. We gather that a performance may be arranged in Calcutta if a suitable house could be rented for the purpose.

The Rabindra-Bhavana received the following gifts during March 1948 :

Manuscripts of Gurudeva

From Sj. Pradyotkumar Sen Gupta : Ms. of *Kheya*, collected by the donor through the courtesy of Sj. Jyotish Chakravarti, a nephew of the late Sarat Chandra Chakravarti, son-in-law of Gurudeva. Also a printed copy of the drama *Rinsodh* with corrections and stage directions written in Gurudeva's hand and presented by him to Bibhutibhusan Gupta.

From Kshitish Roy : A printed copy of *Taser Desh* with corrections and stage-directions written in Gurudeva's hand.

From Srimati Pratima Bandyopadhyaya : Three original letters of Gurudeva to Colonel Mahim Chandra Deva Varma : sent by the donor through Saileshchandra Chakravarti.

Books

From Sj. Brajendranath Bandopadhyaya : A copy of *Sarat Chander Patravali* compiled by the donor, containing among other letters those written to Gurudeva by Sarat Chandra.

From the Publishers : A copy of *Hasir Galpa Sankalan*, edited by Sri Gauranga Prasad Basu ; sent through Visva-Bharati Office, Calcutta.

From Sj. Kanak Bandopadhyaya : A copy each of *Prem Gitika* and *Manishider Jiban Smriti*, both written by himself ; sent through Visva-Bharati Office, Calcutta.

From Sj. Sabitriprasanna Chattopadhyaya : A copy each of *Subhaschandra O Netaji Subhaschandra* and *Vandana*, both written by himself ; through Visva-Bharati Office, Calcutta.

All these books contain either Gurudeva's writings or writings on him.

Miscellaneous

From Pulimbihari Sen : Printed copies of some of Gurudeva's letters to late Ramananda Chattopadhyaya.

From Srimati Pratima Devi : One photograph of late Mrinalini Devi, the poet's wife.

From Kshitis Roy : Copy of an unpublished article by W. Rattray which contains the account of an interview of the writer with Gurudeva.

Some inaccuracies crept into the list of gifts received by Rabindra-Bhavana, published in our last month's issue. Necessary corrections are given below :

Copies of letters to Sati Devi were received through Jitendranarayan Sen.

The typed copy of a letter to late Susil Kumar Rudra, Principal, St. Stephen's College was received from Sj. Sudhir Kumar Rudra through Nirmal Chandra Chattopadhyaya.

The copy of a letter to Gurudeva from late Sarat Chandra Chattopadhyaya was received through Anadikumar Dastidar.

The Introduction to Vidyapatin Padabalin Vanganubad is written by Pandit Haricharan Bandyopadhyaya and not by Gurudeva. It gives the history of the discovery of Gurudeva's rendering of some poems of Vidyapati into Bengali.

We are very happy to learn that Krishna Kripalani, formerly of the Visva-Bharati and till lately Organising Secretary of All-India Congress Committee, has been appointed Cultural Secretary to the Indian Embassy in Brazil with the status of First Secretary.

Prior to his departure for Brazil Krishna Kripalani paid a farewell visit to Santiniketan accompanied by his wife Nandita Devi, Gurudeva's grand-daughter. They emplaned for Brazil *en route* London on May 2nd last. Our best wishes accompany them.

Students of various departments who did well at the Annual Sports—were awarded book-prizes and certificates of proficiency at a pleasant function held in the Amrakunja on April 15th last. Srimati Pratima Devi gave away the prizes.

On April 14th the members of the Sriniketan Karmi Sangha staged the well-known comic satire *Birinchi Baba* in the grounds of the Siksha-Satra. The author Sj. Rajsekhar Basu graced the occasion with his presence and gave every evidence of being pleased with the standard of the performance.

Gurudeva's narrative poem *Sesh Siksha*, adapted as a drama, was staged

by the students of the Siksha-Satra under the guidance of their Rector. The performance was quite up to the mark.

Panchanan Mandal recently visited Behala Catuspathi to take delivery of the valuable manuscript collection of the late Adhyapaka Rajanikanta Bhattacharya. We offer our best thanks to the son and daughter of the late Adhyapaka and to his brother Swami Jnanananda for making a gift of the collection to the Visva-Bharati for its preservation and proper use. We hope their example will be followed by others.

We thankfully acknowledge the receipt of the sum of Rs. 500/- from the Indian Society of Agricultural Economics as their contribution towards the expenses of the Eighth Session of the All India Agricultural Economics Conference held at Sriniketan in December, 1947.

We offer our hearty congratulations to Nishapati Majhi, M. L. A., formerly of the Rural Reconstruction Institute, Sriniketan, who has been appointed a Parliamentary Secretary, Civil Supplies Department, in the West Bengal Government.

Adhyapaka Probasjiban Chaudhuri of the Siksha-Bhavana has been awarded the Asutosh Memorial Gold Medal of the Calcutta University for the year 1946 on his thesis on the Aesthetics of Keats.

The Patha-Bhavana Publications Sub-Committee has brought out an extremely interesting Annual, entitled *Amader Lekha* (Our Writings) containing, lino-cuts, short stories, poems, essays and articles by the students of the various grades of the School. The Annual is priced at Re. 1/- only.

Kshititis Roy, Registrar, Vinaya-Bhavana was deputed to attend the Fourth All-India Basic Education Conference which held its session at Bikram (Bihar) under the Chairmanship of Dr. Zakir Husain.

VISVA-BHARATI NEWS

Volume XVI, No. 12

JUNE, 1948

EIGHT ANNAS

RABINDRA JANMOTSAVA : 1355 B. S.

Eighty-Seventh Birthday Anniversary of Gurudeva

Gurudeva's birthday—the Twenty-fifth of Vaisakh—has rightly been chosen by a grateful nation for paying its homage to his undying spirit. For all those who love and revere his memory this day will ever remain a holy day, and one of thanksgiving and joy. It was in this spirit of devotion that Gurudeva's birthday was observed throughout the country this year also.

We attempted this time to prepare a list of the various institutions and organisations that had 'kept' the day. We had to confine ourselves to the easily accessible columns of some of the principal Calcutta dailies mainly. Naturally therefore there must be a number of unavoidable omissions for which we seek the indulgence of the organisers concerned. Even so, the list we have prepared is quite imposing and goes to show that there is a vast body of people all over the country who are with us in spirit in paying their homage to Gurudeva. It will be indeed a happy day for us when this homage takes the tangible shape of understanding the message of Gurudeva and of translating it into actual practice.

For facilities of printing, the participating organisations and institutions have been grouped under the following main heads : Calcutta and Suburbs ; Elsewhere in Bengal ; Elsewhere in India ; and Outside India. We regret exigencies of space would not permit our giving detailed accounts of the functions.

IN CALCUTTA AND SUBURBS

Nikhil Bharat Rabindra Smriti Samiti ; Bharatiya Khristiya Sangha ; Bharati Tamili Sangham ; Syambazar Kalyani Sangha ; Vivekananda Balika Vidyalaya ; National Medical Institute ; Jatiya Sanskriti Parishad ; Prabhatti Sangha ; Gopi Mohan Sporting Club ; Jatiya Silpi Sammelan ; Uttar Kalikata

Kisor Seva Sangha ; Ujjval Sangha ; Y. M. C. A. College Branch ; Chhatra Parishad ; Entali Institute ; Sahanagar Forward Bloc ; Chhatra Sisu-Siksha Niketan ; Jorasanko Milan Sangha O Rabindra Ambulance Division ; Ramakrisna Institute ; Bahubazar Mukul Sangha ; Hindusthan Bima Karmachari Samiti ; Kisor Granthalaya ; Behala Yuba Sampradaya ; Bhavani Balika Vidyalaya (College Vibhag) ; Bani Mandir Sahitya Sabha ; Rubi-Basar ; Students' Sporting Association ; Milan Bithi ; Tuli-O-Lekhani Sangha ; Akshay Memorial Sporting Club ; Srinanda Sangha ; Madhya Kalikata Congress Sahitya Sangha ; Ahiritola Club ; Darjeeling Rabindra Sporting Club ; Hindusthan Seva-Dal ; Basti Unnayan Samiti ; Azadi Sangha ; Milan Chakra ; Taltala Dipti Sangha ; Ramchandrapur Tarun Samiti ; Brilliant Sporting Club ; Asamarik Sarbaraha Vibhager Artha-Sakha ; Sanskriti Basar ; Goabagan Relief Committee ; Desabandhu Vidyalaya ; Nikhil Banga Chhatra Congress ; Gita-Bitan ; Narikeldanga Svadhin Sangha ; Sahitya Sevak Samiti ; Amra Kajan ; Arun Sangha ; Jagarani Sangha Kisor Sabha ; Syamsundar Smriti Pathagar ; Bhavanipur Bhratri-Sangha O Abaninath Pathagar ; Nabin ; Sirajganj Sammelani ; Yugayatri Sangha ; Path-sala Panchayet ; Kisor Bharat ; Sahitya Chakra ; Ujjayini Sahitya Sabha ; Nikhil Banga Rabindra-Sahitya Sammelen ; Beltala Friends' Union O Giris Smriti Pathagar ; Belgachhiya Manohar Academy ; Kasba Uttarpara Club ; Chunchura Rabindra Pathagar ; Mahamanaber Smriti Basar ; City Chhatra Federation O Chhatri Sangha ; Kalikata Rotary Club ; Dakshini ; Rupachakra ; Tala Sisubahini ; Goabagan Teachers' Students' United Relief Committee ; Mayapuri Club ; Vivekananda Vyayam Samiti ; Adarsa Sangha ; Sir Rames Mitra Balika Vidyalaya ; Jorabagan Kisor Bahini ; Assam Bengal Paper Mills ; Nabin Sangha ; Nava Jiban Sangha ; All India Radio ; Charakdanga Santi Sangha (Beleghata) ; Belgachhiya Sahityotkarshan Samiti ; Andha-Alok Niketan ; Kalikata Madrasa ; Rupalekha ; Navin Samsad ; Kamala High School ; Steel Control Sahitya Sangha ; Kendriya Sab-Peyechhir Asar ; Suhrid Sangha ; Indian Art School ; Bangiya Pradesik Chhatra Federation ; Beleghata Desabandhu Uchcha-Ingraji Vidyalaya ; Barabazar Forward Bloc ; West Bengal Secretariat and Directorate Association ; Kalyani Sangha ; Y. M. C. A. Education Committee ; Bhagini Samiti ; Bombay Mutual Bima-Office ; Kalighat Vyayam Samiti ; Radha Mallik Lane Kisor Sangha ; Jorasanko Institute ; Y. M. C. A. ; Rabi Path Chakra ; Gardenreach N. B. Das High School ; Raja Manindra Memorial School ; Prabuddha Samiti ; National Insurance Company ; Paikpara Jai Hind Club ; Ultadanga United High School ; Bangabasi Collegiate School ; Agamani Sangha Mukti-bahini ; Bhai-Bon ; Sarva-Bharati Sangha ; Netaji Brigade ; Darjipara Vyayam Samiti ; Bhratri Sangha ; Alpha Athletic Association ; Vraja Gopal Balak Sangha ; Matrimandir Bratachari Sangha ; Ragabani Sangha ; Gopal Jiu Sangha ; Beleghata Tarun Sangha ; Beleghata Vandhab Vyayam Samiti ; Kali-Sangha

kata Mahila Sakti Sangha ; Mahajati Milan Sangha ; Sinthi Rasbihari Adarsa Vyayam Mandir ; Sura-Jhankar Bahini ; Vivekananda Katha-silpa Pith ; Svaraj Sangha ; Vani-Mandir Sahitya Sabha ; Nebutala Sanskriti Sangha ; Rabindra Path-chakra ; Palli Pathagar ; Kalikata Renaissance Club ; Jagarani Sab-Peyechhir Asar ; Pragati Lekhak O Silpi Sangha ; Sobhabazar Rabi-Utsava Samiti ; Jana Kalyan Samiti ; Students of the Posts and Telegraph Camp ; Central Bank of India Club ; I. C. I. Staff Library ; Belgachhiya Sama-Samaj Samsad ; Ahidhar Ghosh Mahasayer Bari ; Santiniketan Asramik Sangha, Kalikata Taliganja Brati Sangha ; Beniapukur Sahid Smriti Sikshalaya ; Baithaki ; Jatiya Silpa-Sammelan ; Jharna Sahitya Parishad ; Prabhatika Loka-Siksha Panchayet.

ELSEWHERE IN BENGAL

Chandannagar :

Chandannagar Kisor Sangha ; Chandannagar Lalbagan Sangha.

Chubbis Pargana (24-Parganas) :

Agarpara Sadharan Pathagar ; Ariyadaha Vindhyanabasini Balika Vidyalaya ; Ariyadaha Chhatra Congress ; Kheyali Sangha, (Ariyadaha) ; Kasipur Rabindra Pathagar : Khardaha Sab-Peyechhir Asar ; Barasat Chhatra Congress ; Basirhat Vyayam Samiti ; Sinthi Boys Own Home ; Sinthi Vaishnab Sammelani ; Baguiati Chittaranjan Pathagar ; Titagarh Students' Congress ; Gopeswar Datta Free School ; Barrackpur Vyayam Samiti ; Nana Chandanpur Sandhya Sammelani ; Mathurapur Road Station ; Mala-Phalta Union Sangha ; Banagram Chakra Congress ; Kakdwip Kisori-Kisori Samsad ; Kanchrapara Govt. T. B. Hospital ; Barahanagar Maitri Sangha ; Gobardanga Juvenile Club ; Naihati Municipal Girls' School ; Naihati S. P. Girls' School ; Naihati Balak Samiti ; Naihati Kisori Sanga ; Naihati Beduin Sangha ; Naihati Kesab Pathagar ; Naihati Rabindra Sangha ; Naihati Maitri Sangha ; Naihati Bankim Sahitya Sammelan ; Gobardanga Chhatra Sisu Siksha Niketan ; Bholanath Devnather Bas-Bhavana, Belgharia ; Barisha Mitali Sangha ; Barasat Rabindra Jayanti ; Baranagar Rasi-Vijnan Karmi Sangha, Sonarpur Santi Samsad ; Bankrahat Vivekananda Samiti.

Chattogram (Chittagong) : Chattogram Sangit Parishad.

Jalpaiguri : Do-mohani Mahila Samiti ; Alipur-Duar,

Dhaka (Dacca) :

Dhaka Jagannath College ; Dhaka Progressive Writers' and Artists' Association ; South Maishandi Udvodhan Pathagriha ; Wari Sanskriti Ayatan ; Hindusthan Co-operative Ins. Society (Dacca Branch) ; East Bengal Cultural Association ; Autsahi Radhanath Uchcha-Ingraji Vidyalaya ; Dhakeswari Cotton

Mills (Narayanganj) ; Narayanganj Uchcha-Ingraji Vidyalaya ; Dhaka Pragati Sahitya Samsad ; Vaisakhi Pathagar ; Udayan Mahila Pathagar ; Armanitola Mahila Pathagar ; Dhakajela Manimela Kendra ; Visva-Vidyalayer Vibhinna Hall ; Navagram Jayana Pallimangal Samiti.

Tripura State : Agartala Udayan Sangha.

Tripura : Birachandra Town Hall, Comilla ; Vidyakut Gram-Unnayan Samiti ; Chandpur Balak Balika Vidyalaya ; Chandpur Maha Vidyalaya ; Chandpur Sri-Vidya Ayatan ; Brahmanbaria Reading Club ; Brahmanbaria Saraju Balika Vidyalaya.

Darjeeling :

Kalimpong Bengali Samiti ; Khariabari Uchcha-Ingraji Vidyalaya.

Dinajpur : Kaliaganj Vinala Sahitya Mandir ; Raiganj Maharanee Snehalata Hall ; Balurghat Netaji Sporting Club ; Najipur Uchcha-Ingraji Vidyalaya (Panitala) ; Porbandar.

Nadiya-O-Nabadvip :

Santipur Sanskriti Sangha ; New year's Club ; Santipur Sporting Union ; Santipur Public Library ; Santipur Sahitya Parishad ; Majdiya Devi Chintamani Uchcha Primary Balika Vidyalaya ; Majdiya Rel-bazar Uchcha-Ingraji Vidyalaya ; Badkullya Palli-Sri Samiti ; United Academy ; Ranaghata Bharati Sangha ; Nari-Siksha Mandir ; Bara Andulia Bengali Sangha ; Vidyasagar College (Navadvip Sakha) ; Chittaranjan Smriti Samiti, (Krishnanagar) ; Krishnanagar Chak Para ; Krishnanagar Malo-Para ; Krishnanagar Nava-Jiban Sangha ; Krishnanagar Brahmo-Samaj ; Krishnanagar Ramakrishna Pathagar ; Krishnanagar College ; Krishnanagar Sahitya Parishad ; Krishnanagar Sab-Peyechhir Asar ; Krishnanagar Sahitya O Sangiti ; Krishnanagar Circuit House.

Bardhaman (Burdwan) :

Bardhaman Sab-Peyechhir Asar ; Bardhaman Vani-Pith ; Agrani Sangha ; Konnagar Patha-chakra ; Katoya Ideal Club ; Katoya Kristi Parishad ; Katoya Manimela ; Sankatia Madhya Ingraji Vidyalaya ; Memari Vidyasagar Smriti Mandir ; Asansol Rabindra Janmotsava Samiti ; Guskara Jatiya Krshirha O Sakti Sangha ; Mithapukur Kalibari Lane ; Alpana Karyalaya ; Bardhaman Municipal School ; Bardhaman Town School ; Bardhaman Netaji Sangha ; Bardhaman Sahitya Sabha ; Bardhaman Nirbhik Sangha ; Burnpur Indian Institute ; Raniganj Rabindra-Jayanti.

Barisal : Banaripara Harijan Vidyalayer Chhatri O Sikshayitri-brinda ; Adhyapaka Jitendranath Das Gupter Bhavava.

Baharampur (Berhampore) :

Baharampur Guru Training School ; Baharampur Manindra Mills ; Azad Hind Sangha, Kandi ; Mayurakshi Club, Kandi ; Mursidabad Yuva-

Sammelani ; Baharampur Rabindra Janmotsava ; Jiaganj Kisor Pathagar ; Jiaganj Uchcha Vidyalaya ; Kandi Madhuchakra.

Birbhum :

Adityapur Palli Seva-Samiti ; Bhubandanga Palli Samaj ; Bolpur Sikshagar ; Dubrajpur Public Library ; Khalispur Naisa-Vidyalaya ; Paruldanga Seva-Samiti ; Rampurhat Town Hall ; Suripara Naisa-Vidyalaya ; Suri Chhatri Congress ; Kirnahar Smriti-Samiti.

Suntiniketan (Birbhum) :

Asram-Basi : Santiniketan Manimela ; Sriniketaner Chhatri-Chhatri.

Bankura : Pragati Sanskriti Sangha ; Katulpur Kisor Sangha.

Maldaha : Maldaha Bhratri Sangha ; Maldaha Ramakrishna Mission ; Lalgola Vivekananda Vyayam Samiti ; Nabin Sangha.

Medinipur (Midnapore) :

Tamaluk Sahitya Parishad ; Pami Parul Sahityachakra ; Sribara High School ; Rani Chak ; Ir Pala Krishnamohan Vidyalaya, Ghatal ; Dasagram Chhatri-Sangha ; Sahapur Kisor Sammelani ; Jhargram Sevayatan Vidyalaya ; Kanthi Madhavpur Palli-Unnayan Samiti.

Maymansingha (Mymensingh) :

Subhash Path-Chakra, Kisorganj ; Jamalpur Manimela ; Jamalpur Dayamayi Vidyalaya ; Pathrail Nityananda Institution ; Tangail Dramatic Hall ; Kisorganj Subhas Institute of Culture.

Jasohar (Jessore) :

Jasohar Sahitya Sangha ; Nikhil Banga Chharta Congress (Banagram Sakha) ; Dhakuria Gram ; Bangaon Sadhujan Pathagar ; Jasohar Prathamik Vidyalaya ;

Rangpur : Gaibandha ; Guptipara North ; Kamala Kajna ; Jamalpur Uchcha-Ingraji Vidyalaya.

Rajshahi : Nowgaon ; Maimon Kisor Sangha.

Srihatta (Sylhet) :

Surma Cha-bagan Indian Star Club ; Visvanath Uchcha Vidyalay (Chhatiain) ; Azad Hind Fauzdar (Chhatiain) ; Chhatiain Sahitya Sammelani O Library ; Sunamanj College Hall ; Chhatak Public High School.

Howrah :

Howrah Annapurna Vyayam Samiti ; Howrah Milani ; Sibpur Jagrihi Sangha ; Rabindra Vidyamandir ; Jatiya Sangha (Sibpur) ; Bharatiya Jatiya Sadharan Tarundal ; Howrah Santi Samaj ; Howrah Tarundal ; Rabindra Smriti Sadhana ; Howrah Cultural Association ; Howrah Young Association ; Howrah Jute Mills Karmachari Sangha ; Howrah Purnima Sammelani ; Howrah North Club ; Howrah Jatiya Sadharantantra Chhataradal ; Howrah

Sangha Pathagar ; Howrah Svadhin Sangha ; Yugabani (Salkhia) ; Salkhia Anglo Sanskriti Uchcha Engraji Vidyalay ; Salkhia Balika Vidyalay ; Baje-Sibpur Chhatra Federation ; Tarun Chhatra Sangha (Bagnan) ; Salkhia Girls' School ; Bagnan Chhatra Congress ; Bali Rabindra-Utsava-Samiti ; Bali Saraswati Pathagar ; Uluberia Rabindra-Jayanti Utsava Parisad ; Bantra Public Library ; Bantra Parijat Samaj ; Bantra Vivekananda Fauz.

Hooghly :

Saratchandra Palli Pathagar (Devanandapur) Ramanathpur Asutosh Nandal High School ; Bandel Indian Institute ; Akna Santan Sangha ; Hooghly Vandhab Samiti ; Hooghly-Chinsura Chhatra Federation ; Vaidyapur Loknath Sanjiban Sangha ; Seoraphuli Madhuchakra Sahitya Samisad ; Champadanga High School ; Ilipur Tarun Sangha ; Pakur Tarun Sahitya Mandir ; Chinsura Rabindra Pathagar ; Srirampur Tarun Sahityik Sangha ; Belmuri Netaji Tarun Sangha ; Haripal Garudayal Uchcha Ingraji Vidyalay ; Vaidyabati Madhuchakra ; Daluigachha Vani Sangha ; Gurup Ramanikanta Vidyalay ; Singur Sakti Pith ; Vinodini Balika Vidyalay ; Suhrid Sangha ; Rabindra Pathagar ; Hooghly Branch School ; Bhadreswar Public Library ; Balaramabati Kendriya Sakti Sangha ; Lakshmanpur H. E. School, (Siakhala) ; Rabi-chakra, Vijaysri, Chinsura.

Khulna :

Bagerhat Sanskriti Sangha ; Maheswarpasa Pather Dabi Samiti.

OUTSIDE BENGAL

Allahabad : Rabindra Sahitya Basar.

Assam :

Barkhala High School (Cachhar) ; Badarpur High School ; Barapeta Rabindra-Smruti Utsava Samiti ; Dhubri School O College ; East Library (Mukul-Vibhag), Jorhat ; Jorhat Lakshmi Union Club ; Tinsukia ; Digboi ; Pandu Netaji Vidyapith.

Kanpur (Cawnpore) :

Kanpur Aryanagar Sadbaran Pathagar ; Surendranath Sen Balika Vidyalay ; Jaharnagar Vandhab Mess.

Delhi :

Delhi Kalbari ; Kashmiri Gate, Bengali Club ; Progressive Group ; Lady Colony ; Delhi Visva-Vidyalay ; Bengali Library Union ; Subhas Samiti O Railway colony ; Bangiya Parishad (Kapurbag) ; Naya Delhi ; Prachya Vanî Mandir (Delhi-Sakha).

Dehradun : Bangiya Sanskriti Parishad.

Nepal : India's Ambassador-in-Nepal's House.

Patna : Patna Stephen Hall ; Patna Rabindra Week Committee ; Mokama.

Purnia : Kathihar Balaram Institute.

Chhapra : Chhapra Kalibari,

Dhanbad : Dhanbad Tarun Sangha.

Darbhanga : Samastipur Samaj-Sevak Samiti.

Balasore : Balasore College ; Balasore Women's Association.

Manbhum :

Kumardubi Sudhir Sangha ; Purulia Sahitya Sanskritik Pratisthan ; Purulia Sahitya Mangalik Bithi ; Purulia Haripada Sahitya Mandir ; Jhalidaha Rabindra-Anusarak Sangha ; Nabin Sangha.

Singbhumi : Ghatsila Pusha Krish Sikshayatan ; Ghatsila Sahitya O Samskruti Samsad Mosabani.

Ranchi : Lohardaga Social Party.

Laheria Sarai : Binapani club.

Bombay : Bombay Tagore Society.

Simla : Simla Kalibari.

Banares : Madhuchakra.

Nagpur : Dipali club, Nagpur.

OUTSIDE INDIA

London :

London Majlis and Banga Sahitya Samiti under the auspices of the Indian Women Committee of the India League.

Vichitra, B. B. C. (London).

Cambridge : Tagore Institute, Cambridge.

Ceylon : Tagore Society, Ceylon.

An appeal has been sent to India's Prime Minister, Pandit Jawaharlal Nehru, to declare the 25th of Vaisakh, the birthday of Gurudeva, as a public holiday throughout the Indian Union.

The signatories to the appeal, amongst whom are Sri Surendramohan Ghosh, Sir Abdul Halim Ghuznavi, Srimati Basanti Devi, Srimati Urmila Devi, Sri Rajsekhar Basu, Mr. Bhagirath Kanoria, Sardar Niranjan Singh Talib, Dr. Sunitikumar Chatterjee, Syed Nausher Ali and Mr. G. D. Thakkar, say :

"The 25th of Vaisakh—the day on which Rabindranath was born—was, even during the Poet's life time, an important date in the calendar of national festivals in Bengal and beyond it. Since the Poet's death, his birth-day has been regularly celebrated, far and wide in almost every village and every town in India. The manner and the extent of this celebration bear witness to the realiza-

tion by his countrymen of the abiding value of the Poet's contribution, made through his life, his work and his literary creation to the cultural heritage of India in particular and to human civilization in general.

"So long as the country was governed by an alien power, there was a very natural reluctance on the part of the people to approach the Government with a request to declare the 25th of Vaisakh as a public holiday and thus give the country-wide celebrations held on this day the hall-mark of official approval. Today, in a free India, there need be no such hesitation.

"It is, therefore, our request to the heads of the present central administration—the beloved and the popularly elected representatives of the people—to declare as a public holiday the birthday of the Poet. The proposed holiday may replace one of the existing ones.

The Eighty-seventh birthday of Gurudeva was celebrated at the ancestral home of the Tagores at Jorasanko in the morning and in the evening of the 25th of Vaisakh, under the auspices of All-India Rabindranath Memorial Committee.

Pandit Kshitimohan Sen inaugurated the morning function and stressed that the world to-day needed a great soul like Rabindranath to save it from its moral crisis.

Presiding over the morning function Sj Rajsekhar Basu pointed out that Rabindranath had left his indelible imprint in different fields of national life. He had shown that like European literature Bengali literature could also be universal.

The evening function was presided over by Dr. Bidhanchandra Ray, the West Bengal Premier. In his speech Dr. Ray referred to Visva-Bharati as a University where ideas and thoughts from all the parts of the world could find a place and be synthesised. He said that Rabindranath was both a poet and a prophet and in his writings he had indicated a solution of many problems with which the world was faced to-day.

Sj. Tarasankar Banerji said that Rabindranath was the leader of the world of thought of India, and Mahatma Gandhi of the world of action. The former represented the imaginative spirit and the latter the spirit of action.

The functions were held at the courtyard of the Jorasanko-residence, where during his life-time numerous musical and dramatic functions had been organised by Gurudeva himself. His bed room and the sitting room were thrown open to the public, who gathered in large numbers to pay their homage.

The proceedings of both the functions were interspersed with Rabindra-songs.

A seven-day programme of celebration, from the 10th to the 16th of May, was arranged under the auspices of the fourth annual conference of All-Bengal Rabindra Sahitya Sammelan in observance of Gurudeva's 87th birthday. The programme was inaugurated by Sj. Kiransankar Ray, and the function on the closing day was presided over by Sj. Sureschandra Majumdar.

The organisers invited famous literary critics and writers of repute to participate in the function. Included amongst them were; Dr. Kalidas Nag, Sj. Kesabchandra Gupta, Sj. Chapalakanta Bhattacharya, Dr. Sunitikumar Chatterji, Sj. Tarasankar Banerji, Dr. Mahanam Brahmachari, Dr. Bhupendranath Datta, Sj. Jogendranath Gupta, Dr. Srikumar Banerji, Sj. Atulchandra Gupta, Sj. Kumudranjan Mallik, Dr. Nihar Ranjan Ray, Sjta. Anurupa Devi, Lady Ranu Mukherji, Sj. Pramathanath Bisi, Sjta. Chitrata Devi, Pandit Kshitimohan Sen, Sj. Debes Das, Dr. Sudhir Das Gupta and others. The speakers dwelt on the different aspects of the many-sided genius of Gurudeva. On the last day of the function 'Phalguni' was staged under the direction of Dr. Kalidas Nag, and a dance-drama 'Pujarini' was produced by 'Sav-Peyechhir Asar'.

Gurudeva's drama, *Raja O Rani*, was relayed from the Calcutta station of the All India Radio on the occasion of Gurudeva's birth anniversary. The cast was principally one of members and ex-students of the Visva-Bharati.

Gurudeva's birth anniversary was observed with due solemnity on May 9th at South Calcutta Research Training College, under the auspices of the Calcutta branch of the Asramika Sangha.

Tapanmohan Chattopadhyaya presided over the function. In his presidential address he said : "A full year has elapsed since we last met on a similar occasion. We should take stock on this particular day as to whether, or how far, we have been able to progress towards the ideal which Gurudeva had held before us at Santiniketan Asrama.

"The element of joy or *anandam* featured very prominently in Gurudeva's asrama ideal. Joyfully to do one's own appointed task, and to bring happiness to others, these were what he aimed at. We should search our hearts and answer whether we have really been able cheerfully to bear with the trials and tribulations of life, and whether by our thoughts, words and deeds we have succeeded in giving joy to others.

"More than forty-seven years ago, with practically no asset but this inner inspiration of joy, Gurudeva founded his Brahmavidyalaya in the Asrama sanctified by his father. He had discovered that this element of joy was conspicuous by its absence in the average school of the day—there was

no joy in the relationship between the pupil and the teacher, in study and in the general environment. He delivered our boyhood from this lifeless and cheerless prospect. As we remember the atmosphere of freedom that he created around us—the large and open space he provided so amply for the growth and development of our body, mind and spirit—our heart is filled with gratitude towards him.

"Our Brahmayvidyalaya of old has assumed today the proportions of an international university, the Visva-Bharati. The Visva-Bharati epitomises the spirit of unity, *aikyam*, and like *anandam* this remained a motive principle with Gurudeva all his life. The Visva-Bharati was founded with the idea of bringing about a unity and fellowship between the different cultures of the world. The best teachings of the different religions are sought to be studied here side by side. The Visva-Bharati offers its welcome to the best of human culture and civilization whatsoever be its country of origin. In its life and conduct the Visva-Bharati was designed to reflect that cosmopolitan spirit which does not admit of any artificial separateness between one nation and another or one man and another. In our maturer years Gurudeva initiated us into this *mantram* of unity and fellowship and thereby earned our reverent gratitude, for ever.

"We should put ourselves to yet another test on this significant day. Those of us who have left Santiniketan and are engaged in our own avocations should ask ourselves as to whether, or how far, we have been able to maintain our contact with the Visva-Bharati in thought and deed. Do we visit Santiniketan more or less as casual visitors, or do we identify ourselves with its activities and ideals? Is our Asramika Sangha a constituent part of the Visva-Bharati, or is it merely a collection of people who gather together from time to time to exchange a few inane and meaningless pleasantries? I wish to request everybody present to think deeply how we can discharge our duties to the Visva-Bharati and strengthen our relationship with its organisation."

Anathnath Basu in his address observed as follows : "To the outside world Rabindranath is known as a poet. We therefore offer our homage to him in songs and poetry. But those of us who had the privilege of coming into close contact with him at Santiniketan found in him not merely a poet but a *guru*. We saw in him the efflorescence of the greatness and nobility of his full humanity. He was a singer and a poet, it is true, but behind all his songs and poetry were a vigorous manhood and an almost ascetic strength of character. This aspect of his life may not be familiar to the world outside. But we who know can vouch for it that it was the inner strength of his spirit and the discipline of his daily life and conduct which blossomed forth in the ecstasy of his songs and poems.

"This disciplined strength of character was one of the special features of Gurudeva's mental and spiritual make-up. We are often apt to lose sight of this fact.

"In free India, it is this disciplined strength of character that we need most to imbibe. Now, when in the first flush of freedom, we are apt to be swept away by the flood of extravagant emotions, we have need of a guide like him. He could have restrained this stream of sentimentalism and canalised it into creative channels. He is no more with us. But, his mission is now ours inasmuch as we are his disciples and inheritors. We share this heritage and obligation along with many kindred spirits all over India. We should take lessons from Rabindranath's life of vigorous discipline in order that we may progressively move towards our desired goal. It is this thought which rises uppermost in my mind today, and I thought I would share it with you".

Pramathanath Bishi was amongst those who addressed the meeting. Kalpana Mitra, Krishna Ghose and Arundhati Ghose sang a few songs. Several poems of Gurudeva were recited by Bijanbihari Bhattacharya, Profullakumar Bhowmik and Amiyakumar Sen. The function came to a close with Nirmalchandra Chattopadhyaya reciting a poem of his own composed specially for the occasion.

NEWS AND NOTES

We are glad to learn that, pending final decision by the Constituent Assembly, the Government of India have approved of the growing practice of singing Gurudeva's "Jana Gana Mana Adhinayaka....." on all occasions when the National Anthem is required to be sung. We further gather that it is the express desire of the Prime Minister's Secretariat that if the Provincial Governments have no objection this practice may be adopted immediately. A standardised version of the tune of the song for band is now under examination. Civil, Military and Police departments have been asked to co-operate in maintaining decorum by singing the song on special occasions only, or on particular days of national importance.

The Visva-Bharati Sangita Samiti announces that the notation of "Jana Gana Mana" is available both in Devanagari and Bengali scripts. Copies may be obtained from the office of the Visva-Bharati Granthana Vibhaga at 6/3 Dwarakanath Tagore Lane, Calcutta, at a nominal price. It is further announced that arrangements are being made for the publication of staff notation for orchestral rendering of the National Anthem, and the public will be informed as soon as it is ready.

We deeply regret to announce the death of Sukumar Chatterjee on June 6th last. He had been suffering from heart trouble for the last few months. He was 63 at the time of his death.

A nephew of the late Ramananda Chatterjee, early in his life Sukumar Babu came under the influence of Gurudeva's teachings and was, along with a number of his contemporaries, one of the most avid readers of Gurudeva's literature. As a senior member of the Bengal Civil Service he tried to give effect to a number of nation-building projects in accordance with Gurudeva's ideal of rural reconstruction. He left Government service while holding the highly responsible post of Inspector-General of Registration, and served our Institute at Sriniketan as its Deputy Secretary for a period of more than two years. He directed the activities of the Institute with commendable enthusiasm and rendered valuable service to the Visva-Bharati.

We share his loss with the bereaved members of his family to whom we convey our heartfelt sympathies.

Among the acquisitions to the Rabindra-Bhavana during the period April-May, special mention should be made of :

(i) Positive and Negative microfilm copy of Gurudeva's Note Book (1889) belonging to Sj. Samir Majumdar, and an enlarged print of the same.

(ii) Positive and Negative Microfilm copy of the MSS. of Kheya, Svadesi Gan, Sisu, Kshanika, Viday Abhisap, Diary of the late Nagendranath Tagore, and Letters from Romain Rolland to Gurudeva.

The micro-copies and the enlargement were done by the National Archives of India.

Among the gifts received during the period may be mentioned :

A. Manuscripts of Gurudeva.

(i) A printed copy of Dhammapada with Bengali verse-translation of some of the slokas done by Gurudeva and written in his own hand.

From : Sj. Samir Majumdar.

Through : Lulinbihari Sen.

B. Letters.

(i) Copies of eleven letters from Gurudeva to the late Ramananda Chatto-padhyaya published in the Pravasi, and a letter to Dr. Amiya Chakravarti.

From : Publishing Department.

(ii) Copy of a letter from Gurudeva to Sjta. Hemantabala Devi, and an original letter from Sjta. Hemantabala Devi (re : Janmotsava of Gurudeva) to Sjta. Pratima Devi.

From : Sjta. Pratima Devi.

(iii) (a) 14 original letters (English) and 3 original letters (Bengali) from Satyendranath Tagore to Ganendranath Tagore, and one original letter to Maharsi Devendranath.

(b) Copies of 16 letters (English) to Ganendranath, 1 letter (English) to Dwijendranath and 16 letters (Bengali) to Ganendranath from Satyendranath.

(c) Copies of 7 letters from Manmohan Ghosh to Ganendranath and 1 letter to Satyendranath.

(d) English translation of three letters from Satyendranath to Ganenderanath done by Sjta. Indira Devi.

From : Sjta. Indira Devi.

(iv) Photo-copy of a letter from Gurudeva to Prof. Brie of Freiburg University.

From : Sj. Girija K. Mukherji.

Through : Kshitish Roy.

C. Photographs.

(i) Photo-copy of an oil-painting of Gurudeva by Sj Jaminiprakash Gangopadhyaya.

From : The Painter.

Through : Rathindranath Tagore.

(ii) Photograph of Gurudeva seated on Maharshi's Vedi at Chhatimtala.
From : Sjta. Pratima Devi.

D. Books etc.

(i) 'Rabindranath, Poet-Laureate of Humanity' by Arunchandra Das Gupta.
From : The Author.
Through : Publishing Department.

(ii) 'Homage to Mahatma Gandhi' (with translation of Gurudeva's 'Sisutirtha') Published by A. I. R.
From : The Publishers.
Through : Sj. Rathindranath Tagore.

(iii) An old and rare programme of 'Visarjan'.
From : Sj. Santideva Ghosh.

(iv) (a) Hornoleu, (b) Hiroshige—two books presented to Gurudeva by Poet Noguchi.
From : Sjta. Pratima Devi.

(v) Ten copies of the notation of 'Jana Gana Mana' in Devnagari Script.
From : Visva Bharati Sangita Samiti.

(vi) Vaishakhi (1350-1353) with Gurudeva's writings, and writings on Gurudeva.
From : Sj. Buddhadev Basu.

(vii) A programme of 'Rakta-Karavi' (with the facsimile of a poem by Gurudeva and prologue by Silpacharya Abanindranath).
From : Sj. Amitendranath Tagore.

(viii) A copy of 'Padamrita Samudra' used by Gurudeva.
From : Sj. Rathindranath Tagore.

(ix) 'Mrityunjay Gandhi' (with Gurudeva's writings on the Mahatma) by Binaykumar Gangopadhyaya.
From : The Author.
Through : The Publishing Department.

(x) The Gujarati translation of "Mahatma Gandhi" by Gurudeva.
From : Publishing Department.

E. Miscellaneous.

(i) Manuscript of an address by Sj. Rajsekhar Basu delivered on the birthday celebration of Gurudeva (1855 B. S.) at Santiniketan.

(ii) 'Kheyal Khata'—an autograph-book with poems and signatures of eminent persons.
From : Sjta. Pratima Devi.

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On receipt of a request from the Tagore Institute, Cambridge, the Visva-Bharati Publishing Department has presented to it a complete set of Gurudeva's books and their English translations published by the Visva Bharati. The institute is a Society of members of the Cambridge University, devoted to increasing the study of Gurudeva's work and writings and also to the maintenance of cultural contacts between the East and the West. The President of the Institute is Dr. C. E. Raven, the Vice-Chancellor of the University.

We have been receiving excellent reports from China about the good work being done by four of our former students and scholars at present in Peiping as Overseas Scholars of Government of India. They are making their mark in the various fields of study chosen by them under the able guidance of Dr. Hu Shih, Prof. Ju Peon and Dr. P. C. Bagchi.

One of them, Amitendranath Tagore, has addressed several meetings on topics of Indian interest, and has been quoted extensively in the leading dailies of Peiping including the Peiping Chronicle.

According to a Tass agency report arrangement have been made for bringing out a series of translations of Gurudeva's works in the Georgian language.

IN MEMORIAM : KANTICHANDRA GHOSH

By Nandalal Bose

Death has removed from our midst Kantichandra Ghosh. On the 17th of May last he died suddenly of heart-failure at Kalimpong where he had gone only two days earlier, at the invitation of a friend. He was 63 at the time of his death. His wife was not with him at the time as she had gone to Kodaikanal for a much needed change of climate.

We two, he and I, had been friends from our teens. The others we knew then have mostly dropped off one by one. I came to know him when we were studying together in the fifth class in the Central Collegiate School of Khudiram Bose. Kantichandra captured the attention and interest of everybody through his remarkable aptitude in English. In the absence of the teacher he used to be asked to take even a higher class in this language. I still remember the quicksilver he was, short of stature, with intelligence bursting forth from every chiselled feature of his.

The courses of study for the Entrance Examination was indeed very heavy compared with what we have now for the Matriculation. Our Kantichandra could give a few points to an Examiner in English, but Mathematics and Sanskrit were beyond him, and he could not for this reason pass the university examination. But of life's examinations he passed many as will appear from even these few words that I write about him here. His linguistic abilities led him to a journalistic establishment to begin his life there, and then he found his way to the editorial staff of the celebrated Tribune of Lahore. Not long after, he entered Government service as a stenographer, and by dint of sheer merits went up the ladder of service, eventually retiring as Registrar, Legislative Department, Government of Bengal. The absence of university certificates could not bar his progress.

It was in a different field however that he shone in his true light. His association with literary men, particularly with the poet, the late Satyendranath Dutt, and the members of his group, and his friendship with the then leading litterateurs, such as the late Pramathanath Choudhury, brought out the literary genius that was in him. We read his Bengali sonnets and other poems, and his short stories, too, and then his remarkable translation in Bengali of the Rubaiyat of Omar Khayyam established his reputation. He also translated into Bengali a part of Kalidas's Meghaduta and some poems of the mystic poet Hafiz. He was the assistant Editor of the Visva-Bharati Patrika at the time of its inception.

He came of one of the premier families of north Calcutta. His elder brother, Purna Chandra Ghosh of revered memory, was one of the chief (the last, but not the least) disciples of Paramhansa Sri Ramakrishna, and he himself had his initiation from Sri Ma, wife of the Paramhansadeva.

He was a widely travelled man. During one of his visits to Europe he met his future wife, Etelka Boglar, a Hungarian lady of culture and large sympathies. After retirement from service he came over to Santiniketan with his wife and built a house of their own. Here he had been very popular with the young and old alike. Our senior students have now lost not merely an experienced guide but also a loving friend exercising a wholesome influence over them. And many belonging to the generation younger still have begun to miss a sweet-natured grand-uncle. He will be missed at many a step at this colony, for he was almost an institution in urbanity and culture coupled with literary and artistic interest in life and thought.

May his soul rest in peace.

Editor : Kshitis Roy

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